FRIDAY, APRIL 29, 1960
2nd of IYAR 5720
Candle Lighting in Toronto
7:04

THE CANADIAN JEWISH NEWS

PUBLISHED EVERY FRIDAY

WE SALUTE ISRAEL ON ITS 12TH ANNIVERSARY 5 Iyar 5720 (May 2, 1960)

TORONTO, ONTARIO, FRIDAY, APRIL 29, 1960 — THE ONLY JEWISH NEWSPAPER IN ENGLISH IN THE PROVINCE OF ONTARIO — AUTHORIZED AS SECOND CLASS MAIL, POST OFFICE DEPT., OTTAWA — Price - 10c

JEWS TO BECOME NEXT VERVOERD TARGET

Arab "Unions" Schedule U.S. Boycott For Today New York Longshoremen Branded As "Zionists"

Pressure May End Picketing

London, Thursday, (CJN) — Arab Trade union leaders in Cairo announced that an Arab boycott of United States vessels would begin at midnight Friday, (tomorrow) unless picketing of the Cleopatra in New York was halted.

Washington says the union in New York may end picketing because of diplomatic pressure).

Diplomatic observers said they thought the boycott would include airports as well as Arab seaports in the Mediterranean, Red Sea and Persian Gulf. It was learned that some American airlines were considering the possibility of shutting down services in Arab countries.

Plans for the boycott have developed in accordance with an "ultimatum" issued by the International Confederation of Arab Trade Unions, which last Saturday gave New York dock workers one week to agree to service and unload the Cleopatra. The 8,000-ton United Arab Republic freighter has been tied up in New York Harbor since April 13, when the Seafarers International Union picketed the vessel in protest against Cairo's boycott of shippers doing business with Israel. The International Longshoremen's Association refused to cross the picket line to unload the ship.

Denounced as "Zionists"

At the final meeting in Cairo, of the Trade Union Confederation Council, members denounced the New York Seafarers as "Subservient to World Zionism" Boycott plans have proceeded here without formal order or comment from the government.

"Times" Commended

The generally vehement criticism have of the picketing of the Cleopatra was tempered by favorable reaction to a statement by Senator J. W. Fulbright, Democrat of Arkansas, and a New York Times editorial, both of which criticized the picketing.

Arab editorial writers and radio commentators commended both the Times and Senator Fulbright, who is chairman of the Senate Foreign Relations Committee for the support they gave to the State Department stand against the pickets.

Courts Uphold Unions

New York, (CJN) — This week, the Federal courts here refused for the third time this month to halt the picketing of the United Arab Republic ship Cleopatra. The ship has been idle here since April 13.

The third legal setback for the Egyptian owners of the 8,193-gross-ton passenger-cargo vessel came when J. Edward Lumbard, Chief Judge of the United States Court of Appeals for the Second Circuit, refused to grant a temporary restraining order pending the hearing of an appeal.

(Continued On Page 8)

TORONTO PILGRIMS BACK FROM ISRAEL; WELCOMED HOME

The "Oley Regel", Israeli Bond holders, who returned from a trip to Israel, were given an enthusiastic reception, Tuesday evening, at the "Primrose Club" by The Toronto Jewish Community.

Jewish Children Forced To Attend Schools On Sabbath

S. A. LEADER WARNS ABOUT NEW DANGER

London, (JCNS) — A warning that if the economic situation in South Africa became desperate, "as it surely must," the Government would find a scapegoat - and that scapegoat would be the Jews — was given in a special interview for the J.C.N.S. by the Jewish editor of "Africa South", Mr. Ronald Segal, who recently arrived in this country from South Africa.

"A Pack of Wolves"

Beneath the surface, he said, the Government was antisemitic. It had had a long history of antisemitism and it would not take much for the present leadership in South Africa to become violently anti-Jewish.

Questioned about the attitude of the Jews in South Africa to apartheid, Mr. Segal said that the Jewish community behaved "very traditionally". The general approach was that they should be left alone as they had enough problems of their own to contend with. The Jews felt that if they criticised apartheid the Government would "fall upon us like a pack of wolves".

(Continued On Page 8)

Commentary

By M. J. Nurenberger

THE JEWISH STATE, TWELVE YEARS OLD. — NOT GIVEN BY OTHERS; LIBERATED BY US — LET US STUDY HISTORY.

As the Jewish State enters its thirteenth year, one year before Bar-Mitzvah, is it not relevant to ask: Has the world, truly grasped the significance of this historic event? Have we, the Jews, realized what has happened in the last decade or so?

* * * *

"When the Lord restored prosperity of Zion, we were like unto them that dream." Not only we, the Jewish people, seem to be in a dazed state of mind. We, do not seem to have grasped the historic change. Certainly the world has not caught on to the great, revolution without paralel which Medinat Israel represents. Had the world realized what happened, such monstruosities as a Nasser blockade of shipping, open piracy on the seas in the second half of the twentieth century, would not have been tolerated. The mind of the world so to speak, is not yet conditioned to Jewish territorial independence. Is it not because we, too, "are like unto them that dream"?

* * * *

One of the illusions of which we are still suffering is the idea that the Jewish State was handed down to us on a silver platter, "courtesy of the United Nations." All we have to do is to send a thank-you note to the building on East 45th Street, New York City, and the sea lanes will open to Jewish shipping.

* * * *

Instead of hammering day in, day out, in our propaganda, "we did not get the Jewish state, we took it, in sweat, blood and tears," we are still obsessed by the Galuth psychology of relying upon others to secure our existence. The Jewish state was built —in this order—by the pious who refused to leave the land for centuries; by its modern builders and pioneers. In the last stage, it was redeemed by the blood of all our fighters — from the Haganah, the Irgun and the Stern group.

* * * *

If we realized this, the world may also finally understand that the solution of the world-Jewish problem rests in securing the existence and vitality of Israel. The Jewish state is a means for the preservation of world peace. We are a chosen people. For how could it otherwise be possible that the problems of a state of two million people and of a nation of fifteen million should occupy place number one on the agenda of international diplomacy?

* * * *

The emergence of Israel is a revolutionary change. Its coming into being and its existence are a notice to the world that we shall never again become the slaves of others; that we shall never go back to the ghetto; that we shall never again become the objects of the whims and caprices of maniacs.

* * * *

The Jewish state, its survival, has become a condition sine qua non for the very existence of humanity. This is it.

SAMUEL BRONFMAN LAUDS TORONTO JEWISH LEADERS

"In the last two years the Toronto Jewish community has been an inspiration to other communities on the continent," said Samuel Bronfman, speaking to a group of community leaders during a United Jewish Appeal meeting at the home of John D. Feinberg on Sunday, April 23.

He said, "The leaders of the Toronto community are to be commended on their job of inspiring everyone to the needs of the hour. The Jewish homeland has brought great lustre to Jews of the Diaspora. What Israel needs from us is the money to keep going . . . you have to be proud when you see what they're doing . . . we've got a great job to do there."

He said there was a big job to be done at home too and urged continued and growing support for local welfare and educational projects which receive support from UJA. Among the local services which benefit from the UJA campaign through the United Jewish Welfare Fund are the Bureau of Jewish Education, Hillel Foundation, the Jewish Public Library as well as the programs for new Canadians of the Jewish Vocational Service and Jewish Family and Child Service. The Welfare Fund also participates in the capital planning programs of the YM & YWHA and the Jewish Home for the Aged.

Mr. Bronfman commented on another aspect of the Toronto United Jewish Appeal campaign which particularly pleased him. Pointing to the men present, among whom were Campaign Chairman Alvin B. Rosenberg, Q.C., Fred Eisen, Abraham Green, Samuel Kelner and Albert J. Latner, he said, "I am happy to see so many young people developing as leaders of the community. It is a great satisfaction to see our children growing up to be good citizens of the Jewish community and the community at large."

In referring to host John D. Fienberg, Samuel Bronfman said that here too was an example of the dynamic young leadership of which the Jewish community of Toronto can be proud.

Alvin B. Rosenberg announced that the drive was well on its way to a new record high and asked for the co-operation of the whole community in the coming weeks preceding the May 26 Victory Dinner which officially closes the campaign.

MOSCOW "ANSWERS" QUESTIONS FROM CANADA ON JEWISH CITIZENS

London—(WJA). A 'question from Montreal', asking whether Jews existed as a nationality in the Soviet Union and why thteir voices were not heard over the radio as was the case with other nationalities was dealt with in a mail-bag programme' of Moscow radio's service in Egnish for North America.

The broadcaster's reply was that Jews "certainly did exist as a nationality." According to the January 1959 census there were 2,268,000 Jews in the Soviet Union and of these 20.8 per cent claimed Yiddish as their native tongue. As for the second part of the question, the broadcaster limited himself to pointing to the "many advertisements o be seen in Moscow for concerts of Jewish music and song." He added: "Yes, we have Jews in many fields of endeavour here. We have them in literature, the arts, science, medicine, engineering and also in rocketry." There was no answer to the question why the voice of the Jewish nationality was not heard over Moscow radio, but the programme ended with the playing of Jewish folk songs.

ISRAEL MANNEQUIN TO APPEAR IN NEW YORK

Paris, (JCNS), Miss Sylvia Korn, the Israeli glamour girl mannequin, has been chosen by one of the leading Paris fashion designers —Nina Ricci—to exhibit one of its latest dress creations at the gigantic charity ball held on April 26 at the Waldorf Astoria in New York.

The ball, patronised by the wife of General de Gaulle and by Mrs. Eisenhower was the 'hit' of New York high society spring season. It was attended by more than a thousand international celebrities, among them the Duke and Duchess of Windsor, the Duke of Montesquiou, the Count Lafayette, the actress Josephine Baker, etc. The entrance fee has been fixed at $150 dollars per person.

CAIRO CONFIRMS JEWISH DOCTOR'S ARREST

Tel Aviv, (JCNS). Cairo Radio announced that "the Director of the Jewish Hospital of Alexandria" was among ten other foreigners arrested after being accused of belonging to an Israeli spy ring. It did not give however the doctor's name. It is to be recalled nevertheless that two months ago the "Jewish Chronicle News Service" made the first Press announcement of the arrest of Prof. Katz, Chief Surgeon of the Alexandria Jewish hospital.

An immediate intervention by the German Consul in Alexandria for his release was unsuccessful.

Prof. Katz is a German citizen, and left Germany in 1933 after Hitler seized power. He came to Alexandria where he was appointed Chief Surgeon of the Jewish Hospital.

Prof. Katz has a sister who lives in Israel.

FANTASTIC STORY

Tel Aviv, (CJNS). Official Israeli sources in Jerusalem described allegiations from Cairo, according to which an Egyptian intelligence Service discovered an Israeli plot to assassinate Nasser, as "too fantastic and absurd to warrant a serious comment."

According to reports published by the semi-official newspaper "Al-Ahram", the Israelis are accused of having used a Greek agent, Georges Stamatiou for the purpose. But Stamatiou revealed the plot and showed the Egyptian Intelligence letters, messages and a wireless set which he had allegedly received from Israel.

Jewish Cemeteries Desecrated In Germany

Grosskabern, (JCNS) — Three young boys aged between nine and fourteen last Saturday overturned and damaged 17 gravestones at the local Jewish cemetery. The mayor immediately filed a legal complaint against the boys' parents.

At Assenheim, three other boys, aged between ten and eleven, admitted to having desecrated the old local Jewish cemetery a few days ago, the police announced. The boys were stated to have no antisemitic motives. They had used the cemetery as a playground and overturned and damaged 28 tombstones, the police added.

At Histadrut Dinner

B. M. BLOOMFIELD
National Histadrut Campaign President

TORONTO HISTADRUT DINNER ON SUNDAY AT THE BETH SHOLOM

BY BEN NOBLEMAN

All indications point to a very successful Opening Dinner of Toronto's Annual Histadrut Campaign on Sunday, May 1st, 6.30 p.m. at Beth Sholom Synagogue. The 1960 quota is $200,000.

Guest speaker at the Dinner will be Rabbi Jacob J. Weinstein, National Chairman of the American Committee for Labor Israel and an outstanding orator. Guest artist will be Nico Feldman, of Italy and Israel, an internationally - famous tenor who will appear on the Ed Sullivan TV show shortly.

Chairman of the May 1 Dinner will be Fred Shore, 1960 Toronto Histadrut head. Bernard M. Bloomfield of Montreal, national chairman of the Canadian Association for Labor Israel, will also speak at the dinner.

(Continued On Page 8)

RELIGIOUS - ZIONISTS' ISRAEL CELEBRATION

The Mizrachi-Hapoel Hamizrachi of Toronto is sponsoring a religious-Zionist festival on Sunday, May 1st, at 8.30 p. m. at its synagogue, 86 Vaughan Road, in honour of Israel's twelfth anniversary.

The program includes lithurgical chants by Cantor Isaac G. Woolf, a message by Rabbi Dr. Walter S. Wurzburger (in English), an address in Yiddish by Rabbi G. Felder. Also, Rabbi Shalom Gold, head of the Ner Israel Yeshiva College of Toronto, will speak in Hebrew.

All religious Zionists and friends are cordially invited.

At Yeshiva Dinner

DR. MOSES D. TENDLER
Rabbi-Scientist
Story on Page Eight

ISRAEL TWELFTH ANNIVERSARY WILL BE CELEBRATED ON MONDAY AT THE EATON AUDITORIUM HERE

This Monday evening, May the Second, Toronto Jews will celebrate the twelfth anniversary of the establishment of the State of Israel.

The celebration, sponsored by the Zionist-Revisionist organization here, will take place at the Eaton Auditorium. Yaakov Meridor, hero of Israel's underground fight for liberation, who was second in command of the Irgun, is flying here to address the rally.

Mr. Meridor is now a member of the Israeli parliament.

Another guest speaker will be the renowned author and Christian fighter for Zionism, Pierre Van Paassen.

An artistic program will also be featured.

It will include Ed Sullivan's famous Israeli dancers.

LAUGHTON TO PLAY RABBI IN TV SHOW

Los Angeles, (CJN). Charles Laughton will have the role of Rabbi Adam Heller in Rod Serling's play, "In the Presence of Mine Enemies," which will appear in New York, on the Columbia Broadcasting System's "Playhouse 90" Wednesday, May 18, at 8.30 p. m.

This work, first rejected and later accepted by the TV series, tells of the rabbi's quest for spiritual values in the chaos of the Warsaw Ghetto during World War II. Fielder Cook will direct.

To Speak At Israel Celebration

Y. MERIDOR
Irgun Hero

LAWRENCE PLAZA HAS EVERYTHING
READ AD, PAGE 5

ADL Reveals Results Of Investigation

Resort Hotels In Florida Still Discriminating Against Jews, But "Healthy Decline" Noted

New York, (CJN) — The resort hotels of Florida, once among the nation's most biased, have shown a "healthy and substantial decline" in the practice of religious discrimination, the Anti-Defamation League of B'nai B'rith reported today.

In a new state-wide survey, the League found that there had been a four-fifths drop in the percentage of Florida's discrimination hotels in the past seven years. A survey of some 500 hotels conducted by the League in 1953 showed that about 55% excluded or did not welcome Jewish patronage. The 1960 study of 853 hotels and motels found that 100 - about 12% - discriminated against Jews.

Inquiry Covers 30 Communities

The League's report was made public by Henry Edward Schultz national chairman, who said that "the substantial decline of religious bias in Florida is the reward for many years of educational effort . . . Yet the fact some Florida hotels still adhere to outdated guest policies, and sometimes advertise them in discriminatory and illegal terms, is a measure of the job still ahead."

The League study of 853 hotels and motels on which it "secured sufficient information for an evaluation of guest acceptance policies covered 30 Florida communities. Of them, 20 had one or more hotels which discriminated against Jews. In ten communities all the hotels surveyed gave equal treatment to the Jewish applicant."

Only 4 in Miami Discriminate

Between 1953 and 1957, according to the League, the number of discriminatory hotels already began to decrease considerably throughout Florida. In 1957, a national survey by the League included 239 Florida hotels and motels; of this group, 58 - or 24% - were found to be discriminatory. This represented a drop of more than half in the percentage of biased hotels, which continued to decrease from 1957 to 1960.

"This decided improvement was unquestionably the result of vigorous educational work in Florida with community leaders, convention groups and hotel owners themselves," the League noted.

It said that "the strikingly improved picture" was the result of an improved situation in specific communities. The League noted that "the most dramatic change has taken place in Miami Beach. In 1953, 20% of the hotels examined in this community barred Jews. In 1957, and now again in 1960, ADL found that about 2% of the surveyed hotels discriminated. More precisely, of 155 hotels examined in Miama Beach in 1960, 4 were found to discriminate against Jews.

The League's survey presented the following picture in other Florida communities:

PALM BEACH: In 1957 one of six hotels examined barred Jews. In 1960, the policies of 38 hotels were tested, showing that 5 discriminated against Jewish guests.

DAYTONA BEACH: In 1957, one of seven hotels surveyed was found to be discriminatory; in 1960, two of 87 appeared to be biased.

HOLLYWOOD: 1957 - 2 of 12, or 16%, discriminated; 1960 - 3 of 37, or 8%, prejudiced.

POMPANO BEACH: 1957 - 3 of 6 hotels surveyed barred Jews; 1960 - 8 of 36 practiced anti-Jewish discrimination.

FORT LAUDERDALE: In 1953 and 1957, the percentage of discriminatory hotels was about 60%; in 1960, 30% of the hotels examined showed prejudice against Jews.

DELRAY BEACH: For some years was touted by local real estate brokers as being "the only city on the East Coast (of Florida) fully restricted to Gentiles." In 1953, the League found that all hotels surveyed in Delray Beach were closed to Jews. In 1957, it found that three out of four hotels examined barred Jews; in 1960, it found that of ten hotels examined, six accepted Jewish guests.

ST. PETERSBURG: Significant changes shown since 1947. In 1953, 25% of hotels surveyed discriminated against Jews; in 1957 and 1960, about 20% continued the practice. "But substantial comfort," the League said, "can be derived from the recognition that in 1960, 42 out of 51 hotels in St. Petersburg accept Jewish guests whereas in 1947, only 13 years ago, virtually every hotel in the community barred Jewish guests."

SARASOTA: In 1953 - 30% barred Jews; in 1960, one of 44 found to be discriminatory.

ST. AUGUSTINE: In 1960, one of 27 hotels checked was found to be discriminatory (no comparative data available for 1957).

No More Discriminatory Language

Mr. Schultz said that one of the interesting finds in the League's 1960 survey was "that discriminatory language has virtually disappeared from literature and letters sent by Florida hotels. This is a reflection, we believe, not only of an increased recognition that discrimination is evil but also of the enactment of the Florida anti-discriminatory advertising law in 1955. Of the 853 hotels in the 1960 survey group, only 24, or 3%, used discriminatory language in their literature or letters."

The League noted that 76 discriminatory hotels used devices other than discriminatory language, such as "restricted clientele," to reject or ignore the application from the "Jewish" applicant while accepting it from the "non-Jewish" applicant.

Problem Still Exists

For example, the League pointed out, "one hotel in St. Petersburg, Florida, a long-time practitioner of religious discrimination, behaved characteristically in the 1960 survey. The 'Jewish' inquirer did not even receive the courtesy of a response whereas the 'non-Jewish" inquirer received a letter, literature and rate sheet. Apparently so that the 'non-Jewish' applicant should have no misunderstanding about the policy, the letter to him assured him that the hotel 'has always selected its clientele . . . ' "

The League stressed that "the problem of religious discrimination by some Florida hotels still persists," even though it has decreased substantially in the past decade.

"Approximately 1 out of every 8 resorts examined in that state excludes, or otherwise discriminates against, prospective Jewish guests," it said.

"The sore spots of Florida - i.e., areas where resort hotel discrimination against Jews persists most strongly - are Fort Lauderdale and Delray Beach."

Guinea Premier Apologises To Israeli Diplomat, Following Insult By Nasserists

Tel Aviv, (JCNS) - The Guina Premier M. Sekou Toure has apologized and expressed his sorrow to Mr. Shldmo Hillel at the incident which occured in Conakry, when, under Arab pressure, the Israeli Ambassador was requested to leave the hall of the "Afro-Asian Solidarity Conference", although he was officially invited to attend.

Mr. Hillel called on Sekou Toure last Friday and, according to Mrs. Golda Meir's instructions, lodged an official protest against the Chairman at the Conference for his behaviour.

M. Sekou Toure apologised and promised a prompt enquiry on the subject. Mr. Hillel is expected to meet M. Toure at the end of the week, to hear the results of the enquiry.

The Conference, which according to political observers has no official status but was attended by irredentist movements, — ended by adopting an anti-Israeli resolution criticising Israel for her attitude towards the French atomic tests in the Sahara. Official observers explain that the Conakry Conference was sponsored by the Communists and the United Arab Republic. Its annual budget will be met by Moscow, Peking and Cairo.

Israeli officials here are somewhat embarrassed, as the anti-Israeli resolution indicates that friendly relations with African countries, and Israel's important technical aid have not yet brought her political fruits. The officials hope, however, that when additional African countries achieve their independence they will counterbalance the Arabs and this might prevent anti-Israeli resolutions from being passed.

In Our Town And Elsewhere

CRADLE GROUP FASHION SHOW

The Cradle Service Group held a fashion show and tea at the home of Mrs. Jo[illegible] Gould, Briar Hill Ave., on April 28th. Recently elected officers of the groups include: Mrs. L. Oiffer, president; Mrs. S. Daufman, vice-president; Mrs. H. Kochen, recording secretary; Mrs. M. Dunkelman, corresponding secretary; Mrs. M. Snitman, treasurer; Mrs. F. Schipper, telephone chairman; Mrs. L. Goldberg, sunshine chairman.

TEMPLE STUDY GROUP HEAR ISRAELI COLONEL

The Holy Blossom Temple Adult Study Group sponsored by the Temple Brotherhood were addressed at their April 27th meeting by Colonel Dov Sinai, Senior Liason Officer, U. N. Middle-East Emergency Force, and General Staff Officer, Israeli Army. Discussion centred on the continuing topic, "Israel and the Western Jew."

"DISCRIMINATION" SUBJECT OF PANEL DISCUSSION

"Discrimination and its Effects on Minorities" was the subject of panel discussion sponsored by the Holy Blossom Temple Brotherhood. With Mr. Frank Herbert serving as moderator, the distinguished panel included, Mrs. E. I. Ide, Japanese; Mrs. Norah Mayson, Jewish; Mrs. Ethel Brant Monture, Indian; Mr. William A. White, Negro. Election of officers took place, and a presentation to the Building Fund was made by the Brotherhood on this occasion.

NOMINATION BREAKFAST MEETING AT ADATH ISRAEL

Nomination for the incoming executive of the Adath Israel Brotherhood will be held on Sunday, May 1st at a breakfast meeting. A panel will discuss the problems which may be encountered when reserving hall and caterer for a celebration.

CLOSING MEETING FOR MOUNT SINAI AUXILIARY

Closing meeting of the New Mount Sinai Women's Auxiliary will be in the form of a luncheon to be held at Beth Tzedec Synagogue on Wednesday, May 4th, at 1 p. m.

MIZRACHIE WOMEN HOLD TEA

Menorah Chapter of Mizrachi Women held their annual spring tea on April 24th, at the home of Mrs. Charles Wener, Northmount Ave. Guests were received by president, Mrs. Max Weisbrod and the hostess. Tea was poured gy Mrs. Jacob Smith, Mrs. Harry Lucatch, Mrs. Samuel Kaminker, Mrs. Kate Devor, Mrs. Pearl Dover, Mrs. Devor, and Dora Margulies.

B'NAI BRITH INSTALLATION AND DANCE

Forest Hill Lodge, B'Nai Brith are holding their annual installation of new officers, and dance, on April 30th at the King Edward Hotel.

MAY FIRST ACTIVE SOCIAL DAY

Among the social events to take place on Sunday, May 1st is the Clanton Park Sisterhood Fashion show and tea, the Beth Sholom Sisterhood tea, and the Akiva Chapter Hadassah tea to be held at the home of Mrs. H. Bliss. The annual Histadrut dinner will also take place on May 1st, at Beth Sholom Synagogue.

TORONTO ORBIT

BY BERNICE DYMENT

The Talk of Our Town: Follow-up on the Synagogue "Raid" . . . Teenagers developing impressive social consciousness. — Montreal Jewish author complains of "anti-semitic" label. — Whither Jewish Education? — Odds and Ends Department.

AFTERMATH OF THE SYNAGOGUE "RAID"

Remember the item I mentioned a couple of columns ago, about the police visitation at a synagogue "Simcha"? I'm glad to report that none of the invited guests were "summonsed" to appear in court, although the story has now grown to lurid proportions, as such things have a way of doing. One guest who was present has really added some dramatic details that make it sound like one of those 1920 speakeasy scripts on TV. All the ingredients are there — eight police swooping down on the premises, an office placed at each exit blocking the doors and a wholesale "sniff-test" of of all guests still breathing!

One concrete step has resulted from all this, however. The Canadian Jewish Congress is now planning to convene a conference of synagogues and caterers to discuss the whole question of liquor at social functions, in an effort to arrive at some common policy. It's possible that one result may be an approach to the government to change the existing law. I'll keep you posted.

TEEN-AGERS EMBARK ON AMBITIOUS PROJECTS

One thing you can't accuse today's teenagers of is laziness, judging by some of their current projects. I notice in the Holy Blossom Bulletin that Thursday, April 21st was designated as "Odd Jobs—M. Day" by their youth groups. Teams of 2—4 teen-agers were poised on the ready, armed with pails, mops and brooms to undertake any householder's odd jobs. Money thus raised would be contributed to the H.B.Y.C. Mitzvah Fund. Their slogan was HELP US — TO HELP OTHERS! Now if they'd spell "others"—"mothers", and make it a year-round project—that's my idea of Utopia, man!

Elsewhere I note that 15,000 Metro secondary school students are planning a three-hour blitz on Friday, April 29, in aid of World Refugee Year. A number of Jewish high-school students are among the leaders of the project—Michael Landauer and Arthur Pape of Forest Hill Collegiate. "Write for Right" is the slogan for this blitz, and by selling ball point pens at 35 cents each, the committee hope to raise $75,000 in aid of the unfortunate thousands still languishing in refugee camps.

Michael and Arthur make the point that besides raising money, they "hope the drive will impress on the adult population that as individuals they have responsibilities to the world at large." With only three months left to go, the Metro drive is still $273,000 short of its objective. We adults had better get busy and prove to our youngsters that we **do** have a social consciousness, that goes beyond lip-service.

"ANTI-SEMITISM" AGAINST NOVELIST?

Mordecai Richler, the young (29) Canadian novelist who has been living in England for the past nine years, and produced four novels there, is still puzzled and disappointed by the reception his books have had here. "Son of a Smaller Hero", and "The Apprenticeship of Duddy Kravitz", have been regarded as unfriendly to the Canadian Jewish community—infact, almost anti-Semitic in tone.

According to Mr. Richler who was in Toronto recently, the reaction to his books by Jewish critics in England and France is vastly different. "Over there, they're more sophisticated" states Mr. Richler. "In England I was even asked to help open a Jewish book week."

SOUL-SEARCHING ABOUT JEWISH EDUCATION

An interesting letter appeared in a recent issue of the "Jewish Western Bulletin" in Winnipeg, written by a young Jewish student presently studying at Harvard University. The thoughts expressed in the letter have deeply concerned our leading Jewish educators for many years—how to make Jewish education more meaningful for this generation of youngsters and how to ensure the future of the coming generations as Jews.

I quote from the letter: "Should the end of our Jewish education be to enable us to identify with a particular nationality and leave it at that? What is the inherent good in perpetuating a race simply for the sake of perpetuating it. Shouldn't the Hebrew education we receive at Talmud Torahs and schools have given us a knowledge, a philosophical understand.ng, that could be applied actively to our own future lives, instead of giving us simply a feeling of connection with a vague and distorted past? We are not taught the faith, we are taught the formalism—the symbolic ceremonies built around it (like Bar Mitzvahs and Confirmation), with little knowledge of the core."

The letter ends with a strong plea: "In the schools of Jewish education let us de-emphasize the ceremonial formalism —the prayers reiterated without knowledge; the lines spoken without understanding; the history studied without true meaning."

A booklet containing an address delivered by Dr. Joseph Diamond, of Toronto, at the First National Education Conference held in Montreal some months ago approaches the same problem from the educator's point of view. These are Dr. Diamond's recommendations to achieve the goal of transmitting to our young a rich cultural Jewish heritage with a history, a language, a culture and a philosophy.—a heritage they can understand. We need, Dr. Diamond submits, "a well-organized national apparatus to plan and direct the stimulation of creative Jewish arts and letters; the recruitment, training and standardization of a highly qualified teaching profession; the research, guidance and testing of curricular subjects."

Youth asks the questions—age and experience gives the answers. It's an issue in which all of us have a stake, both as parents and as Jews.

ODDS AND ENDS DEPT.

Speaking about books, I see where Leon Uris, author of best seller "Exodus", who was in Toronto last fall to speak at the State of Israel Bond Dinner has a new project underway. He's backing a new Beverley Hills bookshop, to be known as "The Exodus Bookshop".

Marlon Brando who has been cast in the role of Lawrence of Arabia in a forthcoming movie is drawing criticism from certain groups for accepting the part, as Mr. Lawrence is, considered an anti-Semite. And how's about those actors who portrayed Hitler—he was maybe a pro-Semite?

ALLEN'S Orange Drink

ALLEN'S Grape Drink

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CASUAL AND FORMAL HAIR STYLES
SOFT YET LONG-LASTING PERMANENT WAVES, OUR SPECIALTY. NATURAL LOOKING TINTS, COLOR-RINSING.
TIPPING, OUR EXPERIENCE

Atticus of The London Sunday Times Says: In Politics, The Law and Business, this is...

THE JEWISH CONTRIBUTION TO BRITAIN

"The most politically-minded race in the world" is how Sir Winston Churchill has described the Jews. "Wherever there are three Jews it will be found that there are two Prime Ministers and one Leader of the Opposition."

There are only 400,000 Jews in this country. But they have provided a remarkable number of Britain's most successful lawyers and businessmen as well as politicians, scientists and artists. The contribution of this versatile minority cannot be explained by any of the normal yardsticks of history, and it was this mystery that tempted me to inquire into some of the strongholds of Jewish virtuosity.

But as I talked to Jewish politicians, lawyers and businessmen, the mystery deepened. Every Jew I met seemed to disagree about the Jewish character, and my abiding impression is that today the Jews provide the world with a race of irrepressible and unrepentant individualists.

PUNCHED IN THE COMMONS

But apart from Disraeli, and in our own day Lord Samuel, this brilliant contentious race has failed to produce many first-class politicians. The first Jewish Labour M.P. was Emanuel Shinwell, a rollickingly cheerful seventy-five-year-old and the only Jew ever to have sat in the Labour Cabinet.

In 1938 he punched a Conservative Member in the House of Commons for making an anti-Jewish remark. "I only found out later that he was a naval ex-heavyweight boxing champion, but he refused to come outside, so I said here goes and gave it to him on the ear."

Rubbing a cauliflower ear, the relic of his own boxing days, he said he had no patience with Jews who complained at being excluded from golf clubs: "Why for goodness sake don't we form our own clubs? We have the money."

Of the twenty-two Jewish M.P.'s in the House, twenty are Labour and only two are Conservative. Is it because "Jews are natural rebels against authority and therefore vote Labour" (according to Mr. Shinwell) or because local Conservative selection committees may be prejudiced, as some say.

RAGBAG AND DYNAMITE

Sir Keith Joseph, a dashing dapper forty-two-year-old, is Parliamentary Secretary to the Ministry of Housing, a job he describes as "an absolute ragbag containing a great deal of dynamite." The occupant of a small, undistinguished office at the end of an immensely gloomy corridor in the Ministry building, he says that one of the advantages of the Jew is that he feels "he has to spark on all four cylinders at once in order to survive."

He has certainly taken his own advice: known as "Smoky Joe" as a captain in the Gunners because of his addiction to smokescreens, He was awarded a Fellowship of All Souls, qualified as a barrister and directed a successful building firm, in which he started from the bottom, digging drains, pouring concrete and driving excavators.

He doubts if Jews have any more of a social conscience than other minorities ("Look at the Presbyterians over Africa") but they do have one handicap: "The Orthodox can't take part in politics at all because Saturday is the Sabbath and they can't even travel. Whoever," he pursued feelingly, "heard of a politician working only five days a week?"

Maurice Edelman, M.P. for Coventry North and author of one of the few modern Parliamentary best-sellers, believes that politically "Jews are conservative by tradition but liberals by experience."

BRED IN WALES

He himself demonstrates the peculiar reluctance of Jews in Parliament to form a particular Jewish interest or even conform to a single pattern. Born of a Jewish family in Cardiff and educated at Trinity College, Cambridge, he insists that "to be a Jew born and bred in Wales is to raise nonconformity to a higher power, but Westminster is a chastener ,and soon brings it all into proportion.

"There's no Jewish vote except possibly in Leeds and the East End, and there is no Jewish group in Parliament. In the House they simply behave like normal catankerous Members, preoccupied mainly with the problems of their constituents."

He believes, however, that Jews in politics do possess two overwhelming political characteristics. "They are usually individualists, and they tend to favour the ideal. These are political weaknesses these days, and in any post-war Parliament Disraeli would still be sitting below the gangway."

After politics and business—in which, quite apart from the great bankers, names like Wolfson, Clore, Marks and many others have become household words — the law seems to have attracted a higher proportion of talented Jews than any other career. But once more they provide such a galaxy of contradictory personalities that it is difficult to isolate any one secret of their success.

One of the few Jewish barristers I met who would even attempt the task was Mr. Ewan Montagu, Chairman of the Middlesex Quarter Sessions and President of the United Synagogue.

"Jewish barristers I have known have ranged from an extremely able lawyer like Lord Cohen to a couple of the biggest wind-bags I have ever met. But despite this Jews have a tendency to be individualists with a love of dialectical argument that is a help for any barrister. Some of them also seem to have a touch of exhibitionism, but probably their most useful trait is a willingness to work extremely hard in spasms. Jews," he adds, "rarely make good sloggers."

He believes that Jewry is passing out of its nationalist phase, and that it is now fairer to regard them as a religious group like Methodists or Roman Catholics rather than as a racial group like the Irish or Welsh.

As a magistrate he thinks that one of the greatest contributions of Jewishness to contemporary society is its great sense of family solidarity. "Even if a Jewish boy thought his father was a phorey and a square, he would still respect him."

Rose Heilborn, Q.C., who four years ago became Britain's first woman Recorder, at Burnley, does not believe that there is anything specific about Jews that make them into specially good lawyers.

"Take any so-called Jewish characteristic," she insists, "and you will always find a crowd of entirely non-Jewish barristers who possess it as well. Some Jews may be natural exhibitionists, but Carson and Birkenhead seem to have been far more flamboyant in court than any of the great Jewish advocates."

'A LOT OF INSTINCT'

As far as she herself is concerned, her Jewishness really asserts itself in her home life. She is married to Dr. Nathaniel Burstein, an Irish-born general practitioner in Liverpool, and she insists that she would like her own daughter ultimately to marry a Jew as well. "It may appear irrational, but an awful lot of instinct and tradition comes into these things."

Lord Cohen, too, doubts if there is any special magic in the Jew that makes him a good lawyer. An intimidating figure with a scholarly stoop and a domed forehead, he is the first British Jew to have become a Lord of Appeal in Ordinary and is generally regarded as the doyen of Jewish lawyers.

A sort of judicial Guillebaud, he is an inevitable choice for Commissions of Inquiry. He thinks the Jews owe something to Hitler "because he was generally so beastly that he made people less anti-Semitic in the long run." Britain he insists, is the most liberal country in the world for the Jew "and it is really rather an advantage having a name like Cohen because people know jolly well they're talking to a Jew and don't come out with slighting remarks."

Now seventy-one, he says that his Jewishness has had no influence on his career, though he opposes complete assimilation.

AFTER-DINNER SPEAKER

Lord Mancroft is one of the few Jews in Britain to have made a name both in politics and big business. A tall and urbane Wykehamist who was once the only Jew in the Government, he is now a director of Great Universal Stores, and probably London's most amusing after-dinner speaker after Lord Birkett.

"The most noticeable thing about the Jews in politics," he insists, "is that they are so rarely noticeable." In business he believes that Jews are by no means outstanding. "In the past they have tended to go into finance, clothing and the antique trade because so many other professions were closed to them. Now that they can go wherever they want I'm certain that much of the old mystique about the Jews will disappear."

Lord Mancroft himself is half Jewish—"Mother started life as a Quaker and is now the most devout Jew in the family." He still worships at the synagogue in Upper Berkley Street, where his parents were married, and regards himself as British by race and Jewish by religion.

He believes that now that Jewry has achieved its political aim with the founding of the State of Israel, it will slowly lose its distinctiveness, and a certain sterness and moral stiffness that come from 7,000 years of persecution.

THE PASSIONATE ANGLER

Isidore Gluckstein, the sixty-nine-year-old head of Lyons, goes against most of the popularly-held ideas of what a Jewish businessman is like.

A shy, slightly hesitant man, who left the Bar for his father's firm because he did not enjoy making speeches, he is a passionate angler, and describes himself as "essentially a team man rather than a soloist or a prima donna."

Like Lord Mancroft he denies that Jews have any greater talent for business than non-Jews "perhaps Jews take a longer view in business than non-Jews and perhaps they are quicker with figures, but," he adds, "that's not much of a help these days when you can buy a computer to add up quicker than all the Jews in the world." He believes that the most useful training he got as a businessman came from "hearing business and little else talked about at home from the time I was a child."

KEYS TO SUCCESS

Jews have always dominated the tailoring trade, but few people had heard of sixty-one year-old Jospeh Collier before last summer, when he was one of the three take-over tycoons bidding for Harrods.

An amiable, apple-cheeked man who rarely speaks above a whisper, he is the chairman of 750 tailoring stores worth £27 million and thinks Jews are good businessmen "because we have more than our share of hard work and common sense." When he opened a shop near the Elephant and Castle forty years ago, he owned the only set of keys "because then I had to be first in and last out."

Money has never attracted him. He still lives in the modest Hampstead house that he owned ten years ago lunches in the office off sandwiches and has given most of his fortune away to Jewish charities. "I don't go for the social life, I don't want bigger houses or yachts, I've got no oil paintings and don't want them. There may be other things in life besides business but I'm blowed if I can find them."

THE BAR MITZVAH FOUNDATION

(An Interview With Murray Koffler)

A Movement Born In Toronto Has Become Universal In Its Scope

BY RAE GOULD CJN Staff Reporter

A new movement which will probably influence greatly Jewish social life in the immediate future came to light in Toronto. And together with this movement a Torontonian will soon become well-known throughout the Jewish world.

The new and original movement is called—The Bar Mitzvah Foundation. Its originator is the well-known Toronto Zionist—Murray B. Koffler.

Mr. Koffler who has been active for many years in general and Jewish philanthropic organizations, is especially known for his warm and ardent service to Eretz Israel. He espoused the Zionist course at an early age. And since that day he has worked for Jewish causes and for the land of Israel with a fervour and enthusiasm matched by very few.

Boy Should See Israel

What is the purpose of the Bar Mitzvah Foundation? The name of the movement sounds very parochial, almost provincial. However, behind this movement is an idea with a universal scope and with the most modern approach to the problems of Israel.

This reporter was told by Mr. Koffler that the main purpose of his movement is to encourage and plan supervised trips to Israel for boys from the North American continent.

Prime Minister Ben Gurion, Mr. Koffler told us, very often, and very pertinently speaks of the necessity of bringing the young Jews to Israel. Not for short visits, but primarily for extensive, supervised trips on summer holidays, so that they should learn the ways and customs of the Jewish state and be able to get acquainted thoroughly with its language and culture.

We asked Mr. Koffler for some details about this Foundation, how it operates in practice.

Certificates Issued

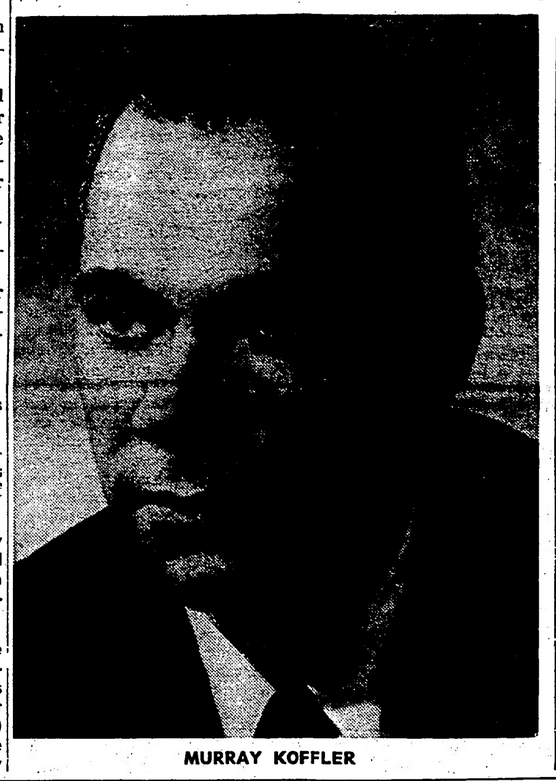
The following are the answers by Mr. Koffler:

1. The Bar Mitzvah Foundation will make Gift Certificates available in denominations of $5 to $500.

2. Friends and relatives may purchase these certificates and present them to the Bar Mitzvah as their gift to him on this important occasion.

3. The gifts received by the Foundation will form a revolving fund which will make this program in Israel possible. At the age of sixteen (or seventeen) he will receive an all-expense trip abroad and six-week stay in Israel from the Foundation.

4. The amount of certificates required to entitle a member to these benefits is a minimum of $1,300.



MURRAY KOFFLER

Re-educating The Bar Mitzvah

5. Those receiving less than this amount will have the opportunity to provide the difference over the years until they take their trip.

6. Those persons not able to go to Israel at their scheduled time will have their certificate value on credit with the Foundation so that they may use this credit for travel and stay in Israel at any other time they so desire.

The Bar Mitzvah Foundation will thus give positive incentive to the 13 year old to continue his hebrew studies after Bar Mitzvah.

He will know that a trip to Israel, a study trip, a great adventure is awaiting him in Israel. The Foundation will also provide scholarships to worthy students. It will build youth hostels in strategically located points throughout Israel: 1. North Galilee; 2. West Galilee; 3. Rehovoth; 4. Jerusalem Corridor, 5. Beer-Sheba, 6. Elath.

How To Celebrate Bar Mitzvah

No wonder that this movement is being encouraged by the Israeli Government. It has become a world-mide movement in a very short period of time.

It is a non-profit community project, officially endorsed by the Israeli authorities, and it is creating a new, healthy "fashion" of how to really celebrate a Bar Mitzvah. As Mr. Koffler told us, in conclusion:

The trip abroad and stay in Israel will provide the youth with a broader and living education. He will obtain a deeper insight and realistic understanding of other peoples, other lands. He will travel with his own contemporaries and be in a unique position to make new friends."

Coming at an age between childhood and maturity, the youth will receive at this important stage, an experience that will help to prepare him for his university and later years. Through the program of the Bar Mitzvah Foundation, the boy will gain a constructive and positive attitude to Judaism and to his heritage.

"The boy will be gaining a valuable, maturing experience by having contributed to the education of others."

The Government of Israel has already recognized Mr. Koffler's Foundation as a world-wide movement. Its headquarters are in Toronto. Its centre will remain here. And from Toronto will come forth a new, interesting and stimulating movement from which Israel and Judaism will benefit.

The World Of Chess

Botvinnik: The Jew Whom The Kremlin Did Not Liquidate

By Observer

For twelve years now the name Botvinnik has stood in the eyes of the world for Soviet chess. It was in 1948 that this remarkable genius won the world championship for the first time. He has kept it ever since, except for one year, 1957 when he surrendered it to his countryman, Smyslov. Now, at forty-eight, he is under the greatest pressure of his entire career—fighting off a strong challenge from the twenty-year-old Latvian wonder, Tal.

* * *

Being a chess champion is a strenuous occupation. The world championship match, which opened in Moscow on March 15, will last two months. Unless one or other of the contestants makes a clean breakthrough, there will be twenty-four games. In each week there are three main sessions, every other day being set aside for adjourned games; in each week there is one free day.

During all this time Mikhail Moiseivich Botvinnik and Mikhail Tal are existing on a level of sustained concentration inaccessible, and probably incomprehensible to all but serious painters, musicians, writers or creative mathematicians and scientists. They sit for hour after hour each day in a sort of mystical union of antagonism, flood-lighted at their small table with the stop-clocks ticking the minutes away, raised up on the stage of a great concert-hall insulated by their mutual absorption from the excited spectators watching the progress of the infinitely complex struggle as it is shown on a vast board above their heads at the back of the stage.

* * *

The crowd is indeed excited. The championship may hang on a single move, and a single mistake can be as disastrous as a goal kicked against his own side by a soccer player in a cup final. The tension, indeed, is often as acute as the tension of a cup final, and it is maintained intermittently for weeks on end.

On the great days there are queues half a mile long of devotees waiting to get into the hall: in the Soviet Union, chess is Everyman's game. The front rows are reserved for distinguished guests: they are filled with a complete cross-section of the Soviet elite: doctors, lawyers, engineers, scientists, musicians. Party leaders, too, slip in as often and for as long as their work allows. David Oistrakh, the great violinist, likes to go; Prokofiev, a first-class player himself, used to attend these contests regularly during his lifetime.

In the seats behind there is a complete cross-section of the rank and file, many of them first-class players working their way up the rungs of the ladder of official chess categories, many of them simply fans. Sometimes Botvinnik's wife is there, an enchanting ex-ballerina from the Bolshoi, herself a chess player. And if you think, but are not sure, that things are going wrong for Botvinnik, the exquisite look of compassion that comes over her face at such crises will tell you that you are right.

Out of this background of a great chess-playing country Botvinnik grew naturally into what he is; and at the same time the grandeur of his own career has helped the development of the game in the Soviet Union enormously, so that new grand masters are coming forward in a steadily broadening stream.

* * *

Russian did not always dominate the world of chess. Botvinnik was born in Petrograd in 1911, and when he first came under notice the reigning champions were Lasker, a German capablanca, of Cuba, and Alekhine, a Russian by blood, but a French citizen. Still in Category B, the fourteen-year-old Botvinnik beat Capablanca when the latter was conducting one of his simultaneous displays. Two years later he qualified as a master. At twenty, in 1931, he swept the board; since then he has won the Soviet championship seven times.

But he was not yet world-famous. He qualified as an engineer. He married. He was very shy. He liked staying at home. So it was some time before he became an international figure. But in 1935 he was equal first with Flohr, ahead of Lasker and Capablanca. In the same year he came to Nottingham to emerge as equal first with Capablanca, and ahead of many more famous players. The war put an end to international chess; but in 1946 he emerged again, stronger than ever; and in 1948 he won the world championship.

He has not been a consistent player, in the sense that he is always on top of his form. Perhaps he is too much of a genius. Many physiques and many temperaments are found among first-class chess players; and many players far inferior to Botvinnik achieve a steadier level. He is dominated by his vision, and he seeks to impose this vision on his opponent. This is not simply a matter of seeing a dozen moves ahead—plenty of players can do that when the occasion calls for it. It is a creative vision on a scale not of tactics but of high strategy. His games have a shape, and the beginning shapes the middle game, and the middle game the end game.

* * *

With some players one feels they are the instruments of a higher power, sleep-walking through strange country from move to move; with others, their highest faculties are brought out by the immediate challenge, an affair, almost, of the adrenals; others are so sure in a stolid sort of way of their own mathematical command and their mental stamina that they will simply grind opposition down; others are inspired opportunists; others are possessed by a flaming imagination that ranges far and unexpectedly; others even in attack, seem to be defensive, concentrating less on doing the right thing than on making their opponent do the wrong thing.

Botvinnik is unlike all these. Chess for him is a creative act, which begins with what is essentially an aesthetic vision. He strives to realise that vision and make his opponent conform to it. For the achievement of this task he calls on all the resources of a highly scientific intellect. Sometimes the sustained effort of working to the ideal end in such intractable material is too much. For a moment he tires, loses impetus, makes a mistake that a lesser man might have avoided. But, if all goes well, the opponent is swept up in the drive for truth—Botvinnik's truth.

* * *

Much of his thinking he does before he ever reaches the chessboard. For months now he has been studying not only Tal's triumphant games in Yugoslavia last year, but also every recorded game the brilliant newcomer has ever played. He has never before played against Tal; but knows all about him, his strength and his weakness, his behaviour under stress, his free attack, his conduct in adversity, his reactions to every conceivable kind of challenge, to the expected, to the unexpected, as though he had lived with him all his life.

He has based his plans on this knowledge, as an army commander bases his plans on his knowledge of the psychology, the resources, and the dispositions of the enemy And his opponent is seen not simply as an opponent, but, rather, as the raw material, like the sculptor's block of stone, to be worked upon and shaped and moulded.

* * *

Tal, a young man of very different temperament, passionate, almost mystical in his approach, will not be easily shaped. But Botvinnik will know which way the grain lies and will seek to work along it. In the past he has made orthodox players of great calibre look foolish by playing fast and loose; and he has brought the imaginative to heel by imposing on them games of classical severity. He has a depth of vision perhaps never known before in the history of the game: this is his great natural gift. He has all the science in the world: this he has taught himself. His great lack is a free-ranging imagination, and this Tal seems to possess.

Botvinnik's face and his manner reflect his temperament. Of medium height, well-built but slight, he has a good but not overpowering forehead. His eyes behind horn-rimmed spectacles are penetrating, but weak and a little wary. He has a wide, sensitive mouth, which can smile with great charm, but there is also a suggestion of almost brutal force in the compressed lips, as so often with shy men who are, nevertheless, intensely ambitious.

He is all politeness, and highly self-disciplined. He smokes not at all, drinks very little (at his elbow during play there is usually a bottle of Soviet raspberryade; he does not open that bottle until he is satisfied that the game is going as he wants it to go; sometimes, he may not open it at all). When he is concentrating on a move, or on any sort of problem, he has that strange power of seeming to make a physical act of withdrawal. He will be withdrawn for the duration of the tournament, even though he may get up from the board after a move and sit with the spectators, studying the reproduction board.

He appears punctually ten minutes before the start of play, and he vanishes as punctually at the end, in a chauffeur-driven car. With others he does not talk readily, and even with those who know him well and have won his confidence, even on subjects close to his heart, he will not speak until he has considered every possible repercussion of what he proposes to say.

* * *

Outside the Soviet Union Botvinnik's career would be unthinkable unless he also happened to be rich. He works three days a week at his engineering. He took time off from chess to obtain a doctorate in engineering. But the rest of his time is for chess. It is the Soviet Government that makes this possible: so much prestige is attached to Soviet pre-eminence at the board.

This means that unless other Government subsidise their chess players, nowhere in the world can a potential champion, unless he has money of his own, hope to be schooled in the iron-hard struggle which attends the rise to mastership, or, having reached the summit, to stay there, year after year. Whatever happens to Botvinnik, the Soviet bloc, at chess, is likely to stay on top.

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The Histadrut Campaign

The Toronto Committee for Labour Israel (Histadrut) will launch its annual campaign at a festive dinner, Sunday evening, May 1st, at the Beth Sholom.

The Histadrut Campaign has become, in our community, as well as the world over, more than a drive limited to one group or section of Jewry. The Histadrut itself, this powerful organization of workers and pioneers in Israel, has become associated in the minds and in the hearts of Jews everywhere with the very upbuilding of the State of Israel.

Its friends, its supporters, come from all walks of life, not necessarily from among those who believe in the Histadrut's labour orientation and philosophy. Founded forty years ago by Itzhak Ben Zvi and David Ben-Gurion respectively president and prime minister today, Histadrut has become more than a labour union; it is an instrument of the Jewish State, in its constructive efforts.

Thus the drive for Histadrut, which commences in Toronto on May 1st, is reaching out beyond the confines of the Labour Zionist movement. It has become a community drive, a community tradition.

The funds collected by Histadrut go to Israel. This alone is a stimulant sufficient for many in our community to support it vigorously.

All of us will have to continue to stand by Israel, financially, for many years to come. Each group plays a vital role in this over-all mobilization for Israel. But the aid to the Jewish State surrounded by enemies as it is, through all channels, will continue to be for many years a great factor in the defense of Israel on all its fronts.

The Israel Celebration

The celebration of the twelfth anniversary of the State of Israel at the Eaton Auditorium, Monday evening, will certainly attract the masses of Toronto's Jewish community.

Of course, we can, and we should regret that it was not possible to organize one celebration by all groups and organizations in our city to mark this historic milestone. Such negligence, however, does not diminish the importance of the observance at the Eaton Auditorium. The Zionist-Revisionist Organization of Toronto should be commended for reminding us to observe this anniversary and to rejoice together on the fifth day of Iyar, as Jews should.

We should all participate in this celebration of the twelfth anniversary Monday evening, at the Eaton Auditorium.

We believe that the selection of speakers has been a very fortunate one. Very appropriately, a man who, himself, by sheer courage and sacrifice for the Zionist cause, helped liberate the land of Israel, will be one of the guest speakers. He is Yaakov Meridor, second in command of the pre-Israel underground Irgun Army, the few to which the Jewish people owe so much. We shall all salute him. Also, we welcome Pierre Van Paassen, the great Christian Zionist who stood alongside the fighting Jew during the darkest days of our own Dunkirks. We say to him, in the words of our Eternal Book, "I remember for thee the kindness of thy youth . . . how thou wentest after me, in the wilderness, in a land that was not sown."

As we celebrate the twelfth anniversary of the Jewish State, let us remember with gratitude such men as Pierre Van Paassen, who faithfully marched along with us in the wilderness.

The Boycott Rebounds

The boycott of Egyptian shipping called by the New York dockers in reprisals for Egyptian interfence with freedom of navigation and shipping rights, is an act of considerable political significance, for Nasser's abuse of Egypt's position astride the Suez Canal for his own political ends does not affect Israel alone, but is a matter of prime international importance. Any success can only encourage him to widen his use of boycott and blackmail as political weapons, and his example will not be lost elsewhere.

In spite of explicit objections to Nasser's policies, the free world has, since Suez, shirked action for two reasons. First, each country shrinks from the immediate economic losses which might be entailed by crossing the Egyptian dictator. Secondly, and even more decisive, there is the fear that action on this question, however justified, might force Nasser closer to Russia.

Were it not for this fear, which still dominates U.S.A. policy making, many Western maritime Powers would be prepared to risk collective action on the question of freedom of navigation through the Suez Canal. Though the maritime nations risk heavy loss if Arab ports and the Canal are closed to them in reprisal, as Cairo now threatens, it should not be forgotten that the loss of the revenues concerned would be crippling for Egypt, and politically dangerous for the regime. Moreover, the sums involved are so large that it is questionable whether the Soviet Union could, or would be prepared to, cover the loss, or whether Nasser would risk increasing his dependence on Moscow to such a dangerous degree.

Though the eventual political outcome of these new developments still hangs in the balance, its moral effect has already been felt. A considerable measure of political isolation has always been one of Israel's handicaps in international affairs. This new surge of practical support from the free Trade Union movement in the U. S. A., Europe, and Eastern Asia is, therefore most welcome, and will help to counteract the atmosphere of appeasement which still characterises certain Western capitals. It is to the undying credit of the democratic labour movement that they have struck this blow for basic principles of international economic justice and the solidarity of free nations.

NASSER, THE FREEDOM FIGHTER, THROUGH FRENCH EYES

— NOW CAIRO IS PROTESTING AGAINST A BOYCOTT MOVEMENT

(L'Express, Paris)

Israel — At Twelve

BY YITZHAK LAMDAN

And he said: No longer Jacob shall
your name be called, Israel
for you have contended with Gods and men
And you have prevailed.—Genesis 32:28-29

And so night after night, God, you come to me,
Not to caress do you come, but my strength to try
And as I prevail against you until morning,—again I am alone,
A poor and stranger pilgrim, limping upon my thigh.

"You have contended with Gods and with men and you have prevailed"—
And this is all the blessing you apportioned me, mysterious one?
Woe is me, I know, over all of you, I have prevailed over everything,
But over the One I could not—over myself alone.

Your blessings rest heavily upon me, I cannot carry them.
As limping and alone over all the highways I go,
Vanquish me once, oh You, and let me rest towards morning
The rest that all the vanquished know.

Again it is night, I am alone. Again God descends.
"Israel!"—Here I am, God, here I am!
Oh, why do you come down each night to wrestle with me,
And as dawn rises you forsake me and I am limping again?

Translated By Futh Finer Mintz

The Jewish State Through Canadian Eyes

BY CLAUDE JODOIN
President, Canadian Labor Congress

The Canadian People And Israel

The people of Canada, and by that I mean not only the quarter million Jews among us, are great friends of the State of Israel. Not only have we watched that young democracy grow since it was born almost a dozen years ago, but we have tried to lend a helping hand to the men and women who are doing the job. And by that I mean — especially Histadrut, that unique federation of workers and pioneers.

Recently, it was my privilege to visit Israel and to see at first hand what Histadrut has accomplished. Wherever I went, I saw Histadrut's creative hand at work. The miracle which is Israel was brought about by the most important miracle of all—the miracle of a whole people changing its mode of life and its standards of value, becoming in a generation or two, a nation of workers rather than a nation living on the rim of the economy of other nations.

SOCIAL JUSTICE APPLIED

During my brief visit to the Land of the Bible, I was proud, as a Canadian, to see how much social justice has been applied to the solution of the problems of the Jewish national homeland. I saw how new immigrants from many lands were welcomed with joy and given every opportunity to become equal citizens. They were not looked upon as an imposition, as a threat to the early birds who happened to have come a few years ahead of them. You sense in Israel that the people wholeheartedly want their brethern to come from the lands of oppression, and even from lands where there is no oppression—for they believe that Israel is both a haven for those in dire need, and a God-given opportunity for any Jew who seeks to live out his days in that unique, that only land on earth, where the Jew is not a minority.

Yes, you can feel the difference when you are in Israel. It is not only the physical transformation of the long-desolate country that enchants the visitor. It is not only the new highways, the modern housing, the efficient factories, the green valleys and tree-covered mountains that bear evidence that Israel is a living and going concern.

SOCIAL VISION

It is not just a coincidence that Israel has made such remarkable material progress in a dozen years. When we examine the leadership of that dynamic country, we find the answer. Since the very beginning, Israel has been guided by a labor regime. President Itzhak Ben Zvi and Prime Minister David Ben Gurion—they are founders of Histadrut. They and their colleagues are more than nation-builders. They are men of social vision. They seek to tear down the walls of injustice and to establish a free society in which every man, woman and child shall have a decent living standard, adequate health care, every educational opportunity, absolute political liberty, and the right to practice his religion as he sees fit. Jew, Christian and Moslem—they are equal citizens under the law of Israel.

NO DISCRIMINATION

In the Middle East, Israel stands out as the land of free labor. The status of organized labor in Israel is unequalled anywhere else in the world. What she has achieved in these 12 short years, Israel owes primarily to the unswerving loyalty of labor. A prime example is the wonderful medical care and hospitalization plan of Kupat Holim of Histadrut.

I was impressed, too, with the close bonds of cooperation which exist between industrial workers and farmers. Any country would be blessed with economic strength if the workers and farmers were united as they are in Israel.

I also found a complete lack of discrimination against Arab workers. As a matter of fact, in a recent labor congress in Belgium, Israel's three-man delegation included an Arab. I found tolerance and understanding in Israel. I wish I could say the same for other countries.

Histadrut was founded by a handful of workers in 1920 in the city of Haifa. I am told that in those days, Haifa was a sleepy old port. You should see it today. It is one of the jewels of the Mediterranean. Ocean-going freighters and passenger ships fill the harbor. Israeli seamen—a pretty new occupation for Jews, or rather, a trade they have to learn again, since they did not have much chance to practice it since the days of King Solomon—Israeli seamen touch at many ports, going into the new St. Lawrence Seaway along with other nationals.

And just as Haifa has grown beyond recognition, so has the fledgling Histadrut grown, from 4,400 members to nearly 700,000. They have built many institutions. Some people call these institutions "labor institutions." I would prefer to call them "community" institutions, for in Israel, Histadrut represents the majority of the population and its institutions serve the majority of the community.

Israel has gone through several stages in its developments. It has had to create a working population out of unskilled immigrants. It has had to build farm settlements and urban industries. It has had to develop a public school system and a nationwide health service. It has had to integrate hundreds of thousands of adults and young people from many different cultural and social backgrounds. It has done all these things to a remarkable degree. Yet, it would be false if we said that the job has been completed.

I have seen the temporary facilities where recent immigrants still live in discomfort and poverty. These people must be transferred as soon as possible to decent housing. Their children must have vocational training. The hospitals and clinics of Kupat Holim must be extended to guarantee the best medical treatment for all. I was greatly impressed with the newest feature of the sky-line of Beersheba—the Hustadrut Hospital which has just been opened. An American union—including its branches in Canada—has given a million dollars to this hospital. I am referring to the International Ladies' Garment Workers Union, and its president, my good friend David Dubinsky.

Yes, this kind of work must go on, and it requires our help—dollars as well as good wishes.

Canadians and Americans are not the only visitors in Israel these days. There is a constant stream of men and women of many colors, coming from the new-born nations of Asia and Africa. Those under-developed countries find in Israel a wealth of ideas and a fund of friendship which they urgently need at this juncture of their march to freedom and civilization. They learn much from Histadrut, they are fascinated by the success of Israel's cooperative movement. They see how a self-reliant people can overcome vast hardships. So, Israel has become a focal point for these countries of Asia and Africa in their search for answers to countless political economic and humanitarian problems.

The North American Jew And Israel

By Dr. Herbert A. Friedman

As we celebrate Israel's twelfth freedom anniversary on May 2nd, all of us will be conscious that we are also on the eve of its Bar Mitzvah year. This has much more than sentimental significance for us, for Israel is truly at the point where we can confidently look forward to its development to full maturity as a nation.

Israel's rebirth was a mid-century phenomenon — one of the stirring climaxes of an era of convulsive upheavals in our civilization. It has been a century marked by great scientific advances, but also by blood and strife and by persecution and genocide. It has also been a century of great migrations, with millions of people, a huge number of them Jews, on the march, in search of life and freedom.

At the beginning of the century three million Jews came pouring out of Eastern Europe —Poland, Russia, Hungary, Rumania—to America. Now five and a half million Jews live on this continent, in the most benevolent democracy man has ever created.

With the advent of Hitler and with the end of World War II came another great Jewish flight —and this time most of it was directed towards Israel —the chief land of haven for Jews, the only country willing and eager to take them in without discrimination or question.

Today there are more than 1,880,000 Jews in Israel. And, with the Jewish community of the United States, Israel's community of Jews has become one of the two magnetic poles of liberty for Jews the world over.

To the two great communities of free Jews, in the years to come, will be drawn the homeless, the dispossessed and oppressed of all nations. The Jews of Israel and the Jews of North America must stand ever prepared to rescue and aid the third Jew who might be in need.

Our own part in this joint enterprise has been one of the most meaningful developments of our history as a community. It has been tied to the availability of Israel as a haven for Jews, and it has been unified and impelled by the United Jewish Appeal.

Over the years we have come to recognize the United Jewish Appeal as much more than a philanthropy. It has become for us an instrument of creation, a lever of history.

In the twelve years of its existence, Israel has taken in almost a million Jews and her people have created a degree of self-sufficiency which is remarkable, considering the circumstances.

But the people of Israel conceive of their country as much more than the orange groves and the industries and the new cities and the ships plying the seas. Israel is much more to them than their own freedom. It is a place for future freedom for others. It is a place for all those who must still come to its shores one day. It is a partner with North American Jewry in the great work of redemption which is the task of our generation.

For us that is the most important meaning of Israel, aside from the pride we feel in what her people have accomplished. A nation of refugees, of pioneers, they have lifted themselves by their bootstraps to build a country which keeps alight beacons of welcome for all who would come in search of liberty.

On this wonderful Israel Independence Day we rededicate ourselves, together with Israel's people, to a continuance of that partnership of determination and effort to take us all the way to the time when every Jew everywhere who needs help and freedom has received his fullest chance to live and be free.

That we have come so far is cause for rejoicing indeed, but that the task is far from finished is cause for continuing effort and continuing dedication until our work is done.

Sermon For The Week

Independence And Isolation

HE SHALL DWELL ALONE; OUTSIDE THE CAMP SHALL HIS HABITATION BE. (Leviticus xiii, 15).

The treatment prescribed by the Torah for the confirmed leper is one that medical practice has fully endorsed; isolation of the victim in order to protect society from a terrible, contagious affliction. The rabbis, however, refused to regard the Torah merely as a text-book of preventive medicine, and were concerned to emphasise that such manifestations of physical ill-health often have their origins in moral disease.

Thus, by a play on the Hebrew word for leper, Metzora becomes equated with Motzi Ra,. i.e. the slandere or tale-bearer. And when the effects of the evil tongue are truly considered, the comparison is by no means far-fetched. Can we not see the smug superiority of him who has a salty piece of dematory information to purvey; the putting together of heads as it is being imparted; and the sense of mission with which the favoured communicants in turn, with the added relish of a little embellishment, pass on the poisonous matter?

What is the spiritual medicine that will halt the spreading of such moral contagion? "He shall dwell alone, outside the camp shall his habitation be." Isolation, ostracisation, and a social stigma of "unclean for him who would pollutetle the atmosphere and disturb the well-being of the community!

But is this usually the case? Unfortunately not; for rather than being regarded as a menace, the bearer of idle or malicious gossip becomes the social lion, whilst the slandered victim, his character torn to shreds before he can even trace the source of the calumny, finds himself isolated and shunned. Has this not indeed been the fate, in history, of a whole people? Can we who have witnessed the events of our generation culminating in the massacre of millions doubt the tremendous power of the defaming word, as it is beamed out of the broadcasting systems, to defile the mind and weaken the moral fibre of mankind?

Isolation, for the Jew, has been the price he has willingly paid for the sake of the integrity of his ideals and beliefs. But isolation, in the mind of the world, has been the imposition of a stamp of inferiority of a status of second-class citizens, on those on whom it frowns. It is for this reason that the rising tide of national and racial consciousness in Asia and Africa has broken with such impetus upon the world. If isolation and regration, then let it be as independent, self-respecting entities, suffering privation in dignity, rather than enjoying plenty in serfdom.

This week Israel celebrates its Day of Independence. Immeasurably has Jewish dignity been raised everywhere by the restoration of national sovereignty in the land hallowed by hope and history. There the Jew is at last within the camp, his own camp, and because of this, his isolation in other parts of the world is considerably reduced.

But the isolation has not yet disappeared; it has merely been transferred to the international sphere. Israel today is still regarded by its Arab brother nations as the thorn to be plucked out of their skin; behind the Iron Curtain it is still "persona non grata;" and if other nations who might wish to embrace Israel, still fear the reaction of those who cry "unclean", is it not the isolation of the slandered that rightfully belong to the slanderer?

REPORT FROM BEHIND THE IRON CURTAIN

Bucharest Broadcasts On Rumanian Jewry

London— (WJA.) Discrimination against national minorities in "Burgeois Rumania" was contrasted with the present position in the country in a Yiddish language broadcast to North America which claimed that the people's democratic regime had "finally solved the national problem by abolishing all racial laws—about 400 of them." According to the broadcast, restrictions on the admission of national minorities to the teaching profession and the army were abolished "and as long ago as in 1947 the people's democratic regime finally solved the question of the civil rights for Jews. All Jewish workers and employees have been given back the posts from which they were dismissed during the fascist rule." Equality before the law was granted to all citizens irrespective of sex, nationality, race, religion or cultural standard by the constitution which also made punishable by law "any expression of racial hatred or propaganda."

TEACHING IN YIDDISH

The statute of the Federation of Jewish Communities in Rumania had been approved by the Grand National Assembly and "conditions have been created to foster Jewish cultural development by establishing two State Jewish Theatres in Bucharest and Jassy and schools in which all teaching is done in Yiddish." Thanks to the support of the people's democratic regime, "tens of thousands of Jews with no profession living on air like Menachem Mendel, have become productive elements. A national policy ensuring equality for all national minorities could come into being only when the working class, under its present leadership, had become the leading force in the State. Today the Jewish masses work loyally, side by side with the Rumanian peoples, to consolidate the achievements to the Rumanian People's Republic."

To Speak At Zionist Luncheon

HAVA B. BITAN

Miss Hava B. Bitan, Director of the Speakers Bureau of the Consulate General of Israel in New York, will be the guest of honour of the Toronto Zionist Council Luncheon Club which will meet on Wednesday, May 4th, in the Zionist Centre, 651 Spadina Avenue, Toronto, at 12.15 p. m.

Miss Bitan was one of the first recipients from Israel to be awarded an Overseas Scholarship by the National Council of Jewish Women. Early in 1955 she joined the Ministry for Foreign Affairs in Jerusalem, where she first worked in the British Commonwealth Division, and later in the Afro-Asian Division. While in Jerusalem she studied at the Hebrew University, majoring in International Relations.

In February, 1956, she was appointed Chancellor of the Consulate of Israel in Atlanta, Georgia, and has lectured widely in the Southeast. While in Atlanta, Miss Bitan was awarded a degree in Political Science and continue to do graduate work in that field.

In November 1959, she was appointed Director of the Speakers Bureau of the Israel Office of Information in New York.

Everyone is cordially invited to attend this meeting and luncheon, reservations can be made by telephoning the Zionist Office at WALUNT 2-2153.

BETH TZEDEC READYING FOR RELIGION INSTITUTE

FAMOUS INTELLECTUAL LEADERS, CLERGYMEN IN THE PROGRAM

Beth Tzedec's two day Fifth Annual Institute of Religion will be held next month on Wednesday, May 18th, and Thursday, May 19th.

Guest lecturers this year are Dr. John Hutchison, Professor of Religion, Columbia University, and Dr. Nahum Sarna, Librarian of the Jewish Theological Seminary of America.

The Institute is jointly sponsored by the Beth Tzedec Men's Club and the Jewish Theological Seminary of America.

Clergymen of All Faiths Participate

A Colloquy by the two distinquished guests will open the Institute on Wednesday evening, May 18th, at 8.30 p.m. in the Mezzanine Hall. Professor Hutchison and Dr. Sarna will speak on "Religious Diversity in a Free Society". The lecturers will relate the historical and socio-political background of Judaism and Christianity to contemporary ideas.

At 2.30 in the afternoon of the following day, Thursday, May 19th, Dr. Hutchison will give a public lecture on: "Rules for the Dialogue between Christians and Jews." Both of these lectures are open to the public.

Leading clergymen of all faiths, the intellectual leaders of the community, as well as members of the faculty of the University of Toronto, will gather at the synagogue on the morning of the 2nd day of the Institute to participate in an Academic Seminar, at which both speakers will discuss important religious and theological questions, with a round table discussion following their talks.

DR. JOHN HUTCHINSON

DR. NAHUM SARNA

Hope to Foster Intellectual Interest

Morning Seminar guests will be joined at luncheon by leaders in business, industry, social service, government, education, law and communications. The luncheon gathering, sponsored annually by the Beth Tzedec Men's Club, will be addressed by Dr. Sarna who will deal with the important contributions of Judaism to the spiritual life of our times.

Through gatherings such as these and through mutual exploration of our different faiths, it is hoped to give an impetus to a more rapid progress towards a richer life and a more spiritual existance for all men.

The synagogue, imbued with a strong sense of devotion to the ideals of learning, is to be commended for its efforts to create a vigorous intellectual centre here, one that will expose young people to the spiritual treasures of Judaism as well as draw and keep them in the synagogue which was their source.

Samuel Haber To Speak Sun.

Samuel Haber, expert on Jewish welfare problems in Poland, Eastern Europe and other overseas areas, will speak on Sunday, May 1, at 9.30 Breakfast Report Meeting of the Toronto UJA "Over-The-Top" Committee at the Jewish Home for the Aged. His visit to Toronto is the result of an invitation issued by members of the 1960 UJA Israel Study Mission, who met him in Paris last fall on their first stop of the mission.

They were so impressed with Mr. Haber's report, they wanted the Jewish community at home to hear him as well. He will be here to repeat the story he told the Study Mission in Paris.

He is Assistant European Director of the Joint Distribution Committee operations for all of Europe and was the first representative of the JDC permitted to enter Poland after World War II to set up emergency relief programs there.

From 1954 to the end of 1956 he was in charge of the JDC relief and welfare program for Moroccan Jews, who constitute the bulk of North Africa's large impoverished Jewish population.

Before the war, Hr. Haber had an active career as an economist and government official. He served in World War II as a major in the U.S. Army and after the war as Military Governor of Bavaria and Wurtemburg.

MENDEL KAHAN BAR MITZVAH

Saturday morning, May 7th, 9.30 a. m., Mendel Kahan, will celebrate his Bar-Mitzvah at the Kiever Synagogue, 25 Bellevue Avenue.

Mendel Kahan is the son of the well-known Dr. Aaron Kahan, Executive Director of the State of Israel Bonds.

The Canadian Jewish News extends to the Bar-Mitzvah and his family a hearty Mazeltov.

RABBI ROSENBERG RECUPERATES

We are happy to inform our readers that Rabbi Stuart E. Rosenberg, spiritual leader of Beth Tzedec, is doing well. Rabbi Rosenberg was hurt in an automobile accident. He has been in the hospital for a few days. To the great delight to all his friends, he is now recuperating at his home.

We are informed that the Rabbi will soon be able to resume his duties as at Toronto's largest synagogue.

MRS. MARJORIE WEIL

Happy Winner Inspects $1,000 Wardrobe

Winner of the 1960 United Jewish Appeal of Toronto Women's Division General Canvass prize of a beatiful International Wardrobe valued at $1,000, is Mrs. Marjorie Weil, 37 Avenal Drive. Hundreds of Jewish women of Toronto were eligible for the beautiful wardrobe when they increased their 1960 UJA pledge to $1 or more a week for 52 weeks.

The winning wardrobe included fashions from Israel, Canada, Switzerland, Italy, as well as featuring a glamorous Desert Gold Canadian Mink Beret and Ascot, and a Ceil Chapman Cocktail Dress.

Chairman of the Women's Division General Canvass, Mrs. Samuel Z. Donnenfield, said she was pleased with the results of the Campaign and thanked the hundreds of enthusiastic workers in her division.

GRANDMOTHER INSCRIBES GREAT GRANDCHILD IN SEFER HAYELED

Mrs. Gertrude Baltman, of 142 Everden Road, has marked a very important occasion in her life for posterity, through the Jewish National Fund. She recently became a great, great grandmother, and observed this occasion by inscribing her great, great grandson in the Sefer Hayeled in Jerusalem.

The photograph right, shows Mrs Gertrude Baltman (seated.) Behind her is her son Mr. Morris Baltman. Beside him is his daughter, Mrs. Samuel Troster. In front of her is Mrs. Elaine Starkman, the fourth generation of this family. She is holding the newest arrival, Joel Carey Starkman, who was born on January 4th, 1960.

The significance of five generations is brought home closer when one realizes that Mrs. Gertrude Baltman has a granddaughter who herself has become a grandmother.

THE HAPPY BALTMAN FAMILY

FASHION REVIEW

Informal Fashion Review "From Morn 'Til Nite" Fashion Co-Ordinator Miss Sally Goldstein. Tea from 2.00 to 6.00 p. m.

Fashion Showings at 2.30 and 4.00 p. m.

Place: Clanton Park Synagogue, 11 Lowesmoor Ave., at Clanton Park Rd., off York Downs and North Bathurst St.

Date: Sunday, May 1st.

Mount Sinai Women Intensify Activities

The Board of Directors and the Women's Auxiliary of New Mount Sinai Hospital acknowledged the services of the members of the volunteer Services Department at the Sixth Annual Recognition Rally.

This event took place at the Beth Tzedec Synagogue Banquet Hall yesterday, Thursday, April 28th at 7.30 p. m.

Mrs. R. W. Morningstar, Chairman, Food Committee of the Canadian Association of Consumers was the guest speaker.

This year 425 business girls, mothers and grandmothers, who have volunteered 37,100 hours of service, were honoured by the hospital's Board of Directors' Women's Auxiliary, Administration and Staff. The 37,100 hours of service were devoted to 20 programmes which provide auxiliary services contributing to the total care of the patient, whether he is hospitalized or an outpatient.

VOLUNTEERS HELPFUL

Volunteers provide toys, games, and simple craft activities for the children in the Paediatrics ward, who have named them "Play Ladies" They deliver flowers and keep them freshly arranged and watered daily. Patients look forward to the gift cart which carries many useful items to be purchased. Over a hundred books a week in several languages are distributed from the library cart. Mothers are delighted to see the first picture of the new-born baby, taken by a trained photographer, and brought to them by the volunteer. In the Out Patient Clinic volunteers provide magazines, serve coffee and escort patients to other hospital departments.

COMMITTEE HELD MEETING

Mrs. Harry Silverstein, Program Chairman, met recently with her Committee at her home, York Downs Drive, to finalize plans for the Annual Meeting of the Women's Auxiliary of the New Mount Sinai Hospital, to be held at the Beth Tzedec Banquet Hall on Wednesday, May 4th, at 12.45 P. M.

Those present were Mesdames Reuben Brown, President, A. C. Cowan, George M. Cummings, Wm. Fienberg, G. Gordon, S. S. Lerner, E. C. Lyons, J. D. Pearlstein, N. Perlmutter, S. Schipper, E. I. Shapiro, H. M. Tobe and H. N. Tobe.

Aviva Art Auction

Forty-seven Canadian artists, many of whose names are in distinguished collections, and others with their names still to be made, have contributed to the Art Auction which will be held for the eighth consecutive year by the Aviva Chapter of Hadassah, on the evening of Saturday, April 30th, at the Northwood Golf and Country Club.

Proceeds from these paintings will be donated to Youth Aliyah to further its life saving work with children in Israel.

Oils, water colours, pastels and charcoals make up the collection. The pictures were judged by Eric Freifeld, Jock Macdonald, instructors at the Ontario College of Art, and Robert Fulford, art critic for the Toronto Daily Star. Awards totalling $550.00 have been made to these five artists : Paul MacDonald, John Saarniit, Ralph Allen, John Hass and Dainis Miezejs. A sixth award of $100.00 will be made the night of the auction.

Mr. Martin Baldwin, director of the Art Gallery of Toronto, will officially open the sale at Northwood. The auctioneers are Mr. Leon Weinstein and Mr. S. Michael Gelber. Mrs. Irving Frisch is convening the event for the Aviva Chapter.

Nico Feldman Guest Artist At Histadrut Dinner

The internationally-famous tenor and RCA recording star, Nico Feldman, will be the guest artist at the Opening Dinner of the Toronto Histadrut Campaign, on Sunday, May 1st, 6.30 p. m. at the Beth Sholom Synagogue.

Mr. Feldman was born in Turnu-Severin, Italy and is a graduate of the Italian Academy of Music. He studied opera with some of the most important voice teachers in Italy and France.

For the past eight years he was the leading tenor with the Israeli Opera Company and sang the lead in many operatic and stage productions. Mr. Feldman's repertoire includes songs in Italian, French, English Hebrew and Spanish.

Nico Feldman has a powerful, rich and dramatic voice with a very wide range, A fluid tenor, he is a master of grand opera, the classics and the folk songs. In July he will appear on the Ed Sullivan Show in a program Sullivan recently filmed in Italy.

NICO FELDMAN

Rabbi Jacob J. Weinstein, National Chairman of the American Committee for Labor Israel and one of America's outstanding orators and communal leaders, will be the guest speaker at the May 1st Histadrut Opening Dinner at the Beth Sholom Synagogue. Fred Shore is chairman of the Toronto Histadrut drive. The 1960 quota is $200,000.

A REMARKABLE BAR MITZVAH

LARRY SHIFFMAN LEADS THE WAY

Central figure in a historical Bar-Mitzvah was Toronto's Larry Shiffman . . . the first member of the Bar Mitzvah Foundation to reach the age of thirteen. For this important milestone in the development of the Bar Mitzvah Foundation, its Chairman, Murray Koffler told the first Bar Mitzvah and the assembled congregation at Temple Sinai on that Saturday morning, April 2,

" . . . Two years ago Larry seriously started to concern himself about this all-important occasion, and has worked hard and diligently to this day when he comes of age and is presented to the Torah. It was two years ago, too, that an idea was born. The idea which today, two years and much work later, has taken form —a new institution in Jewish life, which in a short space of time will find its regularity in Synagogues and Temples across the breadth of this continent and indeed, in the other Jewish communities of the free world. It is the Bar Mitzvah Foundation which was originated to give a greater meaning and value to the present day Bar Mitzvah."

Mr. Koffler told Larry Shiffman that it takes a great deal of courage and strength of character on his part to swerve from the beaten path and to give up tangible benefits for a long-range program.

First Bar Mitzvah Foundation Celebrant, Larry Shiffman, Temple Sinai, Toronto, is congratulated by Murray Koffler (right), Chairman of the Foundation. Looking on are the proud parents, Mr. and Mrs. David Shiffman.

FREE PARKING FOR 2000 CARS

FOR MOTHER'S DAY GIFTS that please

Mother's Day Is Sunday May 8th

You'll Enjoy Shopping At Lawrence Plaza. Almost Everywhere You Turn in This Big, Modern, Colourful Shoppers' Paradise, You Will Find All The Things Mom Wants Most . . . Be They Smart Fashions to Wear . . . Or Sweets . . . Flowers . . . Or Something For Her Home.

Where Else Will You Find a Great Big Department Store . . . Plus 37 Popular Stores And Services . . . Plus Free Parking At The Store Step . . . All Just a Few Minutes From Home?

Canada's Leading Retail Stores To Serve You

Morgans
Agnew — Surpass Shoe Stores
Bank of Nova Scotia
Bearden's Men's and Boy's Wear
Belgium Stores
Canadian Bank of Commerce
Coles Books
Coles Sporting Goods
Elora Plaza Flower Shoppe
Fairweather Co. Ltd.
Fashion Fabrics
Frederica Hair Styles
Geller and Glazer Hardware
Grand and Toy Ltd.
Hunt's Ltd.
Julius Simon
Langley's Ltd.
Lawrence Plaza Barber Shop
Lawrence Plaza Restaurant
Loblaw Groceterias Ltd.
Maternity Fashions
Maynard Candies
New Health Bread Bakery
Nortown Restaurant
Pennington's Large Size Shop
Plaza Food Centre
Reitman's
Shiroso Shoe Service
Talisman Howse
Tamblyn's Drugs
Tip Top Tailors
Togs and Toys
Town Shoes Ltd.
Town and Country
United Cigar Store
F. W. Woolworths
Zellers

OPEN EVERY THURSDAY & FRIDAY UNTIL 9 P.M.

— THE WOMAN AND THE HOME —

New Arab Decree:

BY HAROLD BERMAN

Marilyn Monroe, Liz Taylor And Ilk Now Declared Non-Kosher By Arabs

Alas, Marilyn Monroe will no longer be seen by Arab moviegoers. Not for some time, at any rate. It is doubtful that Arab boycott officials will soon lift the ban they have imposed on her films, even if the Hollywood star agrees to stay completely veiled according to the Moslem custom.

Arab authorities have not objected, however, to what Marilyn has exhibited of herself, but to what she has revealed in the way of Israeli sympathies.

Marilyn Monroe is not alone in finding her pictures barred from the Middle East. Other prominent Hollywood entertainers have been drawn into the net of the Arab boycott: Elizabeth Taylor, Eartha Kitt, Danny Kaye, Edward G. Robinson and Jerry Lewis.

Boycott List To Be Expanded

Not to be able to see Marilyn Monroe is misfortunate enough: on top of that, to be denied the opportunity to watch Elizabeth Taylor in action is a double blow that seems almost catastrophic. Nothing has been left to the poor hard-working Arabs but the Suez Canal.

The official word from the Middle East is that the Arabs' Hollywood blackist will be expended to include all other stars who have purchased Israeli bonds or given Israel "moral help." Apparently, Arab officials have still to learn that the mere sight of Marilyn Monroe and Elizabeth Taylor can be placed in the category of "moral help."

First reports of an Arab "Hollywood blacklist" appeared six years ago, in variety on April 7, 1954. It reported that four American film companies, Metro, Columbia, Universal and Paramount, had been under an Arab investigation regarding the composition of their personnel. The Arabs had been trying to get information on "the number of Jews employed by the four film companies . . . and whether their principals are Christian or Jewish."

Hollywood Stars Kept Out

There was little further news along this line until several months ago, when the Arab League gave indications of stepping up its economic war fare against Israel. Last Octo, ber, the central Arab Boycott office in Damascus, Syria, announced that actors who "financially or morally support Israel" will be banned from all Arab nations along with any film they play in. A foreign picture will be banned throughout the Arab world, the announcement added, if it "contributes to Israel's financial interests or Zionist moral tendencies."

Other American products besides films have felt the whiplash of Arab displeasure, and many United States vessels have been ordered from Middle East ports because they trade with Israel. Scores of ships from nations of the world have likewise been prevented from entering Arab harbors.

Hollywood stars and American ships and commodities have been kept out of the Middle East, but the Renault Automobile Company of France (Regie Nationale des Usines Renault) has found a way of staying in—by yielding to Arab dictates. Thus, the French company capitulated to Arab pressure and cancelled an agreement it had with Kaiser-Fraser of Israel to deliver automobile parts for assembly in Haifa.

See Nasser Victory

Later, the Renault Company was surprised by the worldwide reaction to its surrender to Arab pressure, indicating that it could not do business in the Arab countries while continuing its commercial involvement in Israel.

Arab League officials have cited the case of Renault as proof-positive of the success of their boycott, which they have termed "one.. of Nasser's victories."

The Secretary General of the Arab League, Abdel Khalek Hassouna, has declared that success made it expedient at this time to broaden the Arab boycott, not only in the United States and Europe, but in the markets of the world as well. At a meeting of the Arab League Council in Casablanca, Morocco, last September, he proposed that special emissaries be sent to the United States, Canada and Europe to bear down on important concerns dealing with Israel, and pointed out that Arab embassies and legations could be helpful in this enterprise. He said similar delegations should be sent to South America to help reduce Israel's growing commerce with the Latin American countries.

The intensification of the Arab boycott is part of a larger program of increased propaganda and action against Jews in the United Statec, as well as against the state of Israel.

Mr. Hassouna has expressed the view that the potential Arab propaganda position in the United States had become stronger: he said this could only mean that the "Jewish position" had become weaker, and that "Israel and the Jews" were slipping. People are getting tired of the Jews and their actions, Mr. Hassouna said. He added that even the American press no longer seemed "fascinated" by the "Jewish" question.

The Secretary General pointed out to his confreres that there had been a great improvement in American press coverage of Arab speeches at the United Nations, though it was still far from satisfactory. He noted that the speeches on the Palestine question by the Arab delegates to the last United Nations General Assembly session made a "real sensation." He said the Arabs have gained "all over, everywhere," and must continue to advance.

Can Arabs Dispense With Liz?

To step up this advance, the Arab League has approved a supplement budget of ten million dollars for Arab propaganda activities.

Commenting on this additional allocation, Ambassador Kamil Abdul Rahim, who directs the Arab League propaganda organization in America, said that most of the ten million dollars would be used for propaganda in the United States and Latin America. He said the League would like to get its new program well underway before formally announcing any further details, to prevent "the Jews" from knowing the "extent of our efforts in this field."

It must be noted here that the average American can get along much better without Arab League propaganda than the ordinary Arab moviegoer can without Marilyn Monroe or Elizabeth Taylor—or even Jerry Lewis.

Recipe of the Week

Protein-rich tuna is suitable for a supper main dish, and it seems a little more interesting — and important — if offered in the form of stuffed pancakes, and served with a good sauce.

Tuna pancakes take advantage of several modern convenience foods, all of which are staples on many pantry shelves: canned tuna, mushroom soup and pancake mix.

TUNA PANCAKES

1¾ cups milk, divided
A cup pancake mix
1 egg
1 tablespoon salad oil
2 cans (6½ or 7 ozs. each) tuna
1 can condensed cream of mushroom soup, divided.

Combine pancake mix, egg, salad oil and 1¾ cups of the milk. Beat only until smooth. Pour latter on a hot, lightly greased griddle, making pancakes about 4 inches in diameter. Bake to a golden brown, turning only once. While pancakes are baking, combine tuna and ¼ cup of the soup, heat. Put a spoonful in the center of each pancake; fold pancake over filling. Place filled pancakes in shallow casserole or an oven-proof platter. Add ½ cup milk to remaining soup; heat. Spoon over tuna filled pancakes. Bake in moderate oven (375 degrees) 15 minutes. Makes 12 pancakes.

Keep Smiling

"What have you put away for the cold weather?" a poor man was asked.

"Shivering," he replied.

* * * *

A fool and a wise man quarrelled.

The fool said," For every unkind word from you, I will give back ten."

"Oh, no," the other answered, "for every ten words from you, I shall not retort one."

* * * *

What is this? A deaf mute heard how a dumb man say that a blind man saw a running rabbit. A lame man chased it and a naked man put it in his pocket and took it home.

A lie.

* * * *

When a girl doesn't know how to dance, she says the musicians don't know how to play.

PORTRAIT OF A GREAT SURGEON

BY BARBARA YUNCKER

NEW YORK—A skilled heart surgeon looked far into the future the other day and saw a world in which heart disease would be conquered by preventive medicine, cancer would "be handled by injections" and even the mysteries of congenital and crippling illness would yield to science too.

Surgery, he predicted, would on that distant day be limited to "transplantation [of vital organs] and reconstruction" of accident victims.

Was he trying to talk the surgeons out of a job? "Yes, indeed," he replied. "That's the way it ought to be."

Dr. Ivan D. Baronofsky, Mt. Sinai Hospital's ebullient, tired-eyed surgeon-in-chief, is himself making a non-surgical research contribution which could bring the medical millennium he described much closer.

Working first with several hundred dogs and now with about 90 human patients, he is trying to find out if X-rays focused on the heart can help prevent fatal second heart attacks in the million Americans who each year survive first attacks.

The theory is that the X-rays will irritate the heart muscle into expanding subsidiary blood vessels so that they can nourish the heart if a coronary artery is closed by a clot of dangerously narrowed with atherosclerosis (fatty deposits inside the blood vessel.)

The surgeon-searcher was born in 1917 of Polish immigrant parents who lived in the shadow of the Williamsburgh Bridge on the Lower East Side. He cannot recall a time when he did not expect to be a doctor. ("In that neighborhood, in that time, it was the greatest thing to be.")

After attending medical school at Marquette University in Milwaukee (where he led his class and met and married his wife), Baronofsky went on to intern and do residency at the University of Minnesota where he came under the tutelage of Dr. Owen Wangensteen, fabled teacher of surgeons.

"There were days when if I had had an axe I would have killed him. But he taught me more about self-discipline than anyone else. A tremendous brain, a remarkable memory, remarkable insight, remarkable ability to initiate new ideas. A holy terror, but a great man."

Baronofsky is openly scornful of the "grade B, grade C surgeons, the fast-buck boys who get on the staffs of even great hospitals because their patients fill the $30 beds."

He has the reputation, not common among surgeons of being the kind of doctor who will sit all night by the bedside of a patient in trouble.

Although he finds time to be gracious to a visitor Baronofsky's days are jammed. He drives to the hospital from Riverdale about 8 in the morning. Nearly every day he operates; two or three times a week it is hours-long, always-tense surgery to correct a defect deep inside a human heart. "Heart surgeons," he says, "are all a bit nuts. We have to be—it takes so much out of you."

Our Quiz

QUESTIONS:

1. Who was the smallest prophet?
2. Who was a still smaller man?
3. Who slept five in a bed?
4. When was one rooster's crow heard by every living creature on earth?
5. Why didn't the Hebrew use slates and pencils in doing their arithmetic?

ANSWERS:

1. Nehemah. (Knee-high-miah).
2. Bildad the Shuhite (Shuhit). One of Job's three friends.
3. David and his forefathers making it five in all. (Fathers in Hebrew means also ancesters, and that is the sense in which it is used in I Kings 2:10: "And David slept with his fathers . .")
4. In Noah's ark. Genesis 7:13-23.
5. Because they were told to multiply on the fact of the earth.

From Jewish Question and Answer Book. Wm. R. Blumenthal.

The Time Will Come Yet . . .

BY RUTHIE

'Tis said that when a man marries, he and his wife "are as one". My beloved spouse has a way of bringing this up whenever he wishes to go somewhere alone. For instance, if some kind of trip is important, he'll say, "why bother? I'll send you picture post cards." He gets away with it, too!

Ned's business deals with the export-import of raw material. Twice a year someone in the firm must visit far-off places in connection with this. Somehow or other, Ned sees to it that he's the chosen one.

After fifteen years of marriage, I have as yet to adjust myself to these temporary separations. **Yoisha!**

The first time this happens to us—right after World War II, in '45—, I felt badly. But I took it philosophically. In several months our first-born was due. I couldn't risk going along.

The first card came from Switzerland. It was during the month of May. The scenery of the mountainside looked so serene. The second card arrived from Capri. Remember the lovely melody, "On the Isle of Capri?" Well, when I saw the picture of the beautiful beach, all I could do was mutter, **"Vart nur!** Just you wait!"

Then I received a card from Athens. Athens, the ancient city of culture. Home of Aristotle, Socrates, the Greek Gods! How I drooled!

When I got a card from Rome, I was ready to "hat" him over the head with the **Volger Hultz.**

Upon his return, I let him have it.

"How about Switzerland? Getting the picture post card, noting the serenity of the place, I'll bet you took it easy."

"Took it easy! I worked like a dog, making contacts."

"How about Capri? You were probably lolling on the beach all day."

"What beach? That crummy slum? Coney Island is nicer."

There burst my bubble of illusion. Never again do I want to hear that phoney "Isle of Capri."

"What about Athens? To think you were in the city of ancient culture without me."

"Ancient culture is right. Boy, you can get **dershtickt** by the dust of that culture."

"And Rome? It's famous for the most beautiful women."

"Who saw women? I was busy all the time."

"And Paris? Don't tell me you weren't inside a night-club!"

"So? After all, **Fetter Feivel** met me and took me to one. And if the old boy wanted to make himself silly dancing the cha-cha with a blonde, who am I to say 'No'?"

"Hm-m-m!"

And so on through the years.

I have a beautiful gold watch from Switzerland, lovely costume jewellery from Prague, perfume from Paris, hand-embroidered blouse from Israel, exquisite filigree earrings from Rome, a Swedish lamp, hundreds of post cards from all over.

These last have become a sore spot. Whenever I **krechs** about going someplace, my wise-guy suggests "why not flip all the cards, picture side up, so that they'll look like movies? Then you won't miss a thing."

Well, I'm biding my time. You know the old saying, **"Oz men lebt, derlebt men".** The next time I take a trip to New York, I'm determined to board a boat, even if it's only a ferry ride from Manhatten to Staten Island.

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The Problems Of Progress

Each Step Forward Raises New Issues -- And Calls For Fresh Study Of Old Concepts

BY MOZELL C. HILL AND ALEXANDER F. MILLER

Dr. Hill is professor of education at Teachers College, Columbia University, and editor-in-chief of Phylon, the Atlanta University Review of race and Culture. Mr. Miller is director of ADL's community service division.

A new chapter in the history of race relations in the United States began on February 1, 1960, at 4.30 p. m.

Four freshmen from the North Carolina A & T College —a Negro institution–sat down and stayed at the lunch counter of Woolworth's in Greensboro, North Carolina. Their "sit-down" was a form of non-violent protest against discrimination. Almost overnight, it was emulated by Negro students in more than a dozen Southern communities The contagion of courage and resolute action continues to spread rapidly.

When it hit Richmond, Virginia, the **Richmond News-Leader** took a serious Southern look at one of the sit-downs.

> "Here were the colored students, in coats, white shirts, ties, and one of them reading Gothe and one was taking notes from a biology text. And here, on the sidewalk outside, was a gang of white boys come to heckle, a ragtail rabble, slack-jawed, black-jacketed, grinning fit to kill, and some of them, God save the mark, were waving the proud and honored flag of the Southern states in the last war fought by gentlemen . . It gives one pause."

The slumbering giant, the Negro community of the South, is beginning to awaken and realize its strength. It is acting with dignity and relentless purpose. The current movement is part of a dynamic social revolution that will, inevitably, bring about drastic changes in a relatively short time.

Southern whites are alert to the situation and its meaning. Witness the violence which has erupted in Chattanooga,, Montgomery, Columbia, Houston, and half a dozen North Carolina cities. Yet, by their non-violence, Negroes are baffling both hostile whites and police officials.

Their quiet courage marks the road to progress. But this very progress, when it is achieved, will raise a host of new problems and place new stresses on intergroup relations. This will be one of the primary challenges of the 1960's: Americans—both majority and minority groups members—will have to learn to adjust, no matter how painful the process may be, to new roles and new relationships with each other.

Behind the challenges are the historic facts. In the past twenty years, the world has witnessed the most rapid advance ever made in the history and status of minority groups. The Four Freedoms, when first pronounced by Franklin Roosevelt, seemed to be a remote and unattainable ideal to the disfranchised people of the world. Today, many of these same people are in active revolt against barriers to the achievement of personal dignity and full citizenship. And many have already won their fight.

This rate of progress holds true for the United States too —no matter what scenes of violence or near-violence we may occasionally see. Customs and mores designed to limit the opportunities of minorities — "to keep them in their place" —are yielding to legislative enactments, court decisions, executive decrees and, above all, a new and better public morality.

The most dramatic milestone reflecting the change in attitude was the Supreme Court decision of May 1954. But even if the legal mandate to desegregate had not come from the highest court of the land, there would be need for a new estimate of the role of minorities in the United States. During the past two decades, long-held attitudes and beliefs about minorities — whether Negroes, Southerners, Catholics, Jews, Mexicans or women —have become outdated. Traditional thinking had to be changed because of changes in economy and population distribution, levels of education and occupation, and many others.

The Supreme Court decision gave official sanction to a process that had been underway for many years— a kind of "creeping desegregation." This trend was uneven, usually informal, and often unnoticed. But it was the decision that gave a new spurt of hope to minorities—and a higher level of aspiration.

This is not to suggest that the walls of discrimination have come tumbling down. Five years after the decision, many of the walls are almost as high as ever—and seemingly immovable. And progress in the field has produced another tendency, even on the part of those who have led the fight— a feeling that victory is already won and that the fight can be relaxed.

In fact, every advance has also brought new problems which urgently need attention. They concern all Americans, white or Negro, northern or southern.

Probably most American whites have grown up with distorted ideas about Negroes. Many still believe that a Negro is a cross between an Uncle Tom and a Topsy—and often something worse. Usually, the only Negroes they have ever met earned their livelihoods as servants or in other menial jobs.

It is understandably difficult for a white person, with this limited experience, to accept the idea that a Negro can have a similar background, cultural attributes and intelligence. It is even harder for him to accept the Negro as a supervisor or superior on the job. A primary challenge of the 60's will be the adjustments to these new relationships—in industry, in society in general.

The problem of integrated housing is even more difficult. Here all the shibboleths come into play. Fear, hostility and, sometimes, violence greet the non-white newcomer when he moves his family into all-white community. The acceptance of minority members in new settings is one challenge. Even more difficult, perhaps, will be the psychological adjustment of the majority community to the idea that "lily white" communities are becoming a thing of the past: that no matter where a man move, he may find his next door neighbor to be a Negro, or a Puerto Rican, or a Mexican.

Another complex situation is the problem of desegregation of schools in both northern and southern communities. In the North, there is sharp conflict as to how this process might best be advanced. Some persons believe that a school should serve the total community and be located as closely as possible to the core of that community. Therefore, they say, the only way that schools can be desegregated in a segregated community is to change the housing pattern.

Others believe just as strongly that desegregation of Northern schools simply cannot wait until the distant day when housing is integrated. They urge local school boards to take strong measures to change the segregated school pattern, by moving children from district to district, by tearing down existing school plants, and by relocating them at the edge rather than the center of all-white or all-Negro housing areas.

All these ideas, when put into practice, bred new sets of problems. We have seen, in New York City, the intense opposition of some white parents when Negro children come into a new school district. They protested not only on grounds of race; some believed that there is a basic difference in the learning abilities and cultural patterns of white and Negro children.

In other cases, minority group children have been brought into a new school only to be ignored or ridiculed by the all-white in-group. The process thus propagates stereotypes and myths of racial superiority.

In the Negro community too, there are many differences of opinion about methods of desegregation. Sometimes the differences lead to name-calling and personality conflicts among Negroes—and to confusion on the part of well-motivated leaders of the general community seeking the best way to desegregate.

This brings up the great problem of Negroes themselves in a time of progress and adjustment. They, too, must gracefully accept the responsibility for implementing their hard-earned rights and privileges.

Consider, for a minute, the problems of the Negro in adjusting to integrated life. He does not know what to expect in attitude or behavior from one white to the next; he cannot tell if he will be accepted as a fellow human, be merely tolerated, or be considered an inferior being to be kept in his place. unless he is sublimely untainted by life as a member of a minority group, he must have strong doubts about the good will of most of the whites he meets. To say nothing of bewilderment. . . .

In the process of reaching maturity, the self-image of minority group members must inevitably be in a state of flux. Their daily lives will be influenced by their desire to adjust. Many will behave like conventional citizens, leading prosaic hard-working lives. But even this role will clash with the stereotype held by many members of the majority groups; even "normal" behavior may lead to misunderstanding and tension. A Negro who has reached a middle-class economic status—and behaves with middle-class values and responsibility—may be held up to contempt as being "pushy," "uppity", or "putting on iars." And harsher terms may be applied to a minority leader who chooses to stand up for his simple rights as a citizen.

There will be other distressing problems for Negroes, too. For one thing, many will long be sensitive and doubtful of the motives of the general community. Whenever a prominent Negro runs afoul of the law, many Negroes raise the question: is action being taken against him because of the evidence or because of his race?

Other members of the Negro community, as they approach genuine equality, will start to act more and more like the white majority. Negroes too will have their share of embarrassing and over-aggressive members—and their demagogues. Some of them will exploit the fears and resentments of their groups. Some will achieve or maintain power by distorting irrelevant incidents into "anti-Negro plots.." Some will denounce bigotry in others in such rabble-rousing terms that they will arouse bigotry in their own group.

In the need for a convenient scapegoat, in an effort to achieve status, for a hundred other reasons, some Negroes will exhibit bias and hostility toward members of other minority groups. A few Negro political leaders have already disparaged other minorities in appeals to their Negro constituencies. Others will retaliate for past discriminations by themselves discriminating.

Finally still others will be super-nationalists; their actions and values will center solely around the welfare of their own group instead of focusing upon the greatest good for the greatest number. Extreme examples are some of the Negro "Moslem" groups which preach anti-white bias tinged with anti-Semitic overtones.

Such problems are bound to accompany progress and change. But the oustanding phenomenon of the Negro community will not be its demagogues or its racist fringe groups. Instead it will be what we now glimpse in the "sit-downs"—the emergence of a stable, emotionally healthy people, dedicated to their country and its principles — and, despite their tragic past, astonishingly like their white neighbors.

The adjustment of Negroes to integrated life will be trying. In their travail, they will need, more than ever, the understanding, humanity and cooperation of all other Americans. More often than not, in the past, this has not been forthcoming. The greater adjustment in still to be made, not by Negroes, but the white majority.

Canadian Panorama

BY MORDECAI HIRSHENSON

BUDDY KRAVITZ ON TV

Mordecai Richler's "Apprenticeship of Duddy Kravitz" as performed on CBC's GM Theatre the other Sunday evening was reminiscent of the Clifford Odets drama of 20-25 years ago, (Waiting for Lefty, Awake and Sing!) without however the topicality and sureness of touch that Odets gave his material.

The hour long play was dramatized by the 29 year old Richler himself so there can be no complaint that the writer's intent was distorted by someone else's interpretation. One series of incidents from the novel—Duddy's experiences as a waiter in a Laurentian summer hotel—was used as a basis for the play. The theme — Duddy's desire to make good and strike out in the only way he knew how, that of making money, which even in the novel didn't come through skilfully—is applied rather clumsily, with a recurrent refrain "I gotta get me a stake!" repeating itself in the dialogue without any appearance of fitness to the occasion. The French Canadian girl Yvette is almost overlooked in the TV version.

Background characters included the stock collection of familiar Catskill type holidayers.

* * *

JEWS IN THE SENATE (U. OF T., THAT IS)

There are four Jewish members in the University of Toronto Senate among the representatives of the graduates of the various colleges and faculties: for University College, Sydney M. Hermant; for Medicine, Dr. Maurice W. Selznick; for Dentistry, Dr. William Breslin; for Pharmacy, Philip Goldman.

* * *

TEACHERS WITH SALARY TROUBLE

Teachers in what is called the "English departments" of the Jewish day schools in Winnipeg have complained publicly about the state of their salaries. Negotiations have been going on for some time between the Jewish Welfare Fund of Winnipeg and "The English Teachers Association of the Winnipeg Jewish and Hebrew Day Schools" but these talks ran aground because of the usual disagreements. The teachers then placed an advertisement in the city's Anglo-Jewish press. stating their case.

The pedagogues are asking for a salary equal to 90% of what is paid to teachers employed in the city's public schools. The Welfare Fund's counter-offer is 85% with a proposal to negotiate on the 90% if the teachers would accept a five year contract.

One matter quite irrelevant to the present dispue is the name given to (and assumed by) these teachers. Why should those who instruct in geography, arithmetic, literature, etc., in Jewish day schools be known as "English teachers" or their department as the "English Deparment?"

The same nomenclature is applied in Toronto within the Associated Hebrew Day Schools to those staff-members who teach the subjects of the public school curriculum. Perhaps a more appropriate name is difficult to come by, "Secular" might be used but is not immediately comprehended and is not exactly accurate either (for some secular subjects are included in the Jewish curriculum). Does anyone have a suggestion?

* * *

SCOTS AND JEWS— AS FINANCIERS

The recent death of James Muir, president of the Royal Bank, prompted considerable comment on the prominent role of the Scots in Canada's banking history.

The Toronto Star wrote in its editorial that "the temple of finance in Canada has had Scottish ministrants ever since there have been banks in Canada." It went on to point out that "young Scottish immigrants" have made themselves "rich and illustrious careers" here in banking.

Writing two years ago Miriam Chapin says in "Contemporary Canada":

"English Canada has long been dominated by its Scottish minority. The Scots are the most influential single group in the country, though those of English descent out-number them almost two to one. Canada's business world . . . (is) full of Frasers, Scotts, Gordons, Campbells, Douglases. Stewarts, MacDonalds and McLeods, . . . running railways, banks, courts, hospitals, etc."

Any mention of Scottish financial expertise is always felt (and no doubt intended) as a compliment. We shall have acquired complete ease as Jews and lost all our self-consciousness when these same remarks can be made with reference to Jews without us expecting or looking for some ulterior motive or negative implication in the words.

* * *

DEATH

Mrs. Lawrence Kert, whose unexpected death occurred recently, was prominent in Toronto Jewish communal activities. She was a national vice-president of Canadian Hadassah and was active in the Beth Tzedec synagogue, the Welfare Fund and the Zionist Organization. She leaves a lawyer husband Lawrence Kert, who was an air-force pilot in World War I, a father—Simon Meretsky and brother Milton Meretsky—both of Windsor, two sons and a daughter (the latter in Israel).

* * *

PUBLIC SCHOOL RELIGION DISCUSSED

Fifteen years after the Ontario public school courses in religion were laid down and fifteen years after the Canadian Jewish Congress through Rabbi A. L. Feinberg denounced them as prejudicial and offensive, it is publicly admited that certain passages in the manuals may be considered objectionable. The Rev. Stephen Mathers speaking at the OEA sessions last week admitted that the story bout Christ "getting ino the clutches of the Jewish leaders" could be told to the children in other phrasing.

While Chancellor Gilmour of McMaster University reminded teachers that they were not to be missionaries or evangelizers in teaching the course, Mr. Mathers had a different idea. The latter pointed out that the course was not an objective one since by definition it could not be such. It was designed to present the Christian point of view and therefore of necessity bore a Chirstian bias —a necessary bias, in his opinion.

This view is a refreshingly frank and honest one. Until now most apologists for religious courses in the schools haev insistetd that the curriculum was a non-denominational, objective one to which no one could possibly object and which is acceptable to all faiths.

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Shekel Proclamation

This year has been designated by the World Zionist Movement as "Herzl Year" in commemoration of the centenary of the birth of the founder of modern Zionism. The 25th World Zionist Congress which will convene in Jerusalem in December 1960 will be known as the Herzl Congress.

The Shekel will this year be known as the Herzl Shekel. A Central Shekel Board has been established in Canada on which are represented all Zionist groups entitled to such representation in terms of the constitution of the World Zionist Movement, and the Herzl Shekel will be available across Canada from 1st May to 15th June. 1960. The cost is thirty five cents.

Every Jew or Jewess over 18 is eligible for the shekel and is urged to obtain one and thus identify himself or herself with the Herzl Congress in Jerusalem. The shekel is the traditional symbol of affiliation with the Zionist Movement, and also confers the official franchise.

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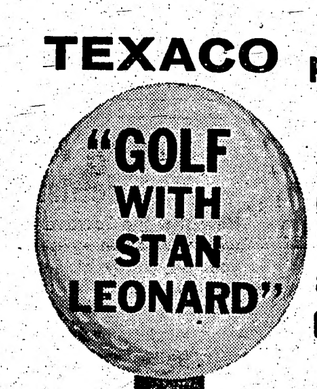

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TO OUR READERS

Twelfth Anniversary of the Jewish State and The JCN

This coming Monday, May 2nd, will be the fifth day of the Hebrew month Iyar. It is Israel's Independence Day.

Jews throughout the world, and freedom loving men in general, are saluting Israel on this occasion. The celebrations will continue throughout the coming month. **The Canadian Jewish News** is preparing a special supplement which will be ready for publication at the end of May. Greetings from firms and individuals are accepted.

For any information, please call our Advertising department at RU. 7-6031.

"POLISH DIARY"

Because of technical reasons, we are compelled to omit from this issue the new chapter of Meyer W. Gasner's "Polish Diary". This fascinating series will be resumed in the next issues.

NEW FEATURES

The Canadian Jewish News will announce next week new, interesting features soon to be published in our newspaper.

JEWS MAY BECOME NEXT TARGET

(Continued from page one)

Criticizes Chief Rabbi

Mr. Segal said the Jews did not seem to realise that their approach to the problem was noticed by other religious groups who had been more forthcoming in their criticisms, and in consequence these groups were brooding upon the Jewish attitude. Even Rabbi L. Rabinowitz, Chief Rabbi of the United Hebrew Congregations, Johannesburg, had been criticised by his own congregation when he had expressed anti-apartheid views.

TO SPEAK HERE AT ISRAEL ANNIVERSARY RALLY MONDAY EVENING

PIERRE VAN PAASSEN

Says, Verwoerd Is A Nazi

The Jewish community at the moment was very frightened and because of this it tended to remain outside the issue. "The majority of the Jews keep as quiet as they can", although individually, while remaining loyal to their ghetto past, often expressed very strong views against apartheid in private.

Mr. Segal accused the South African Prime Minister, Dr. Verwoerd, as having remained a "pious Nazi all his life. Recently, during a debate in Parliament on farm labour, it had been noticed how hate was stirred up against the Jews from the Government back benchers.

Mr. Segal is leaving for Accra at the request of the Ghana Government, but before leaving he would not disclose his mission. On his return to England in a few days time he is to plan a world tour in which he will promote a campaign against apartheid.

Saturday School Introduced in S.A.

Johannesburg, (JCNS) South African Jewry have been thoroughly aroused by the possibility that Jewish children may be obliged to attend school on Saturdays.

All possible steps are being taken to fight the proposal. Representations are now being made by the S.A. Jewish Board of Deputies in Cape Town and Johannesburg to the Education authorities.

In a first statement issued on this case, Mr. Walt, chairman of the Cape committee of the Board, said:

"We can accept no compromise. One of the schemes is said to involve only five Sabbaths per year. We would have to fight the proposal, even if only one Sabbath was involved. The principle is vital to the Jewish community."

The issue arose from a report made to the Government by a committee investigating the possibility of spreading the Holiday periods, and the document containing the proposal introducing Saturday school was tabled in Parliament last week.

Mr. M. E. Katz, principal of Herzlia Jewish Day School in Cape Town, said that Herzlia would obviously never consider holding school on Saturdays. "The basis of our school is religious", he said, "and we would have to make our own arrangements if other schools were required to hold school on Shabbat."

Yeshiva University Dinner Sponsored By Eight Ontario Congregations

Eight Ontario congregations are sponsoring an important manifestation for higher Torah education on Wednesday, May 11th.

The grand Torah event of the year will be the dinner on behalf of the world famous Yeshiva University in New York. The Yeshiva University dinner will take place at the Regency Towers Hotel, 89 Avenue Road, Toronto.

Mr. Meyer W. Gasner will preside at this important affair.

The guest speaker will be Dr. Moses D. Tendler, Assistant Dean and Associate Professor of Biology at Yeshiva College.

Dr. Tendler is known both as an important scientist and Rabbi. He is also a brilliant orator and interpretor of Torah Judaism.

The following Ontario congregations are sponsoring the dinner:

Torath Emeth Synagogue, Toronto; Clanton Park Synagogue, Toronto; Shaarei Telfillah, Toronto; Beth David; Brantford; Bais Yehuda, Toronto; Shaarei Shomayim, Toronto; Adas Israel, Hamilton; B'nai Jacob, Niagara Falls.

Toronto Histadrut

(Continued from page one)

CANADA'S CONTRIBUTION TO HISTADRUT $1,500,000

During the past three years the Histadrut Campaign in Canada has raised $1,500,000 for the various Histadrut institutions in Israel. The Histadrut has a national office in Montreal with Bernard Bloomfield as national chairman and A.M. Shurem as national executive director; as well as regional offices in Ontario, Western Canada and the Pacific Coast. The Ontario Histadrut chairman is Morris Tabachnick of Windsor and the Toronto chairman is Fred Shore. George Steinhouse is the Ontario regional director.

The Histadrut in Canada is sponsored by the Canadian Association for Labor Israel and supported by the Canadian Labor Zionist Movement, headed by Dr. S. B. Hurwich of Toronto, and its affiliated bodies such as the Labor Zionist Farband;

FRED SHORE

Pioneer Women and the Habonim youth movement.

CANADA SUPPORTS ISRAEL PROJECTS

The Histadrut Campaign has supported and continues to support numerous institutions and projects throughout Israel.

In Eilat on the Red Sea, Histadrut has financed the Moshe Dickstein Medical Center, named after the late great Canadian Labor Zionist leader, Moshe Dickstein; also a Youth Hostel; a Kupat Holim Clinic and a granite factory employing 300 workers.

In Rehovot, Histadrut has built a Youth Center named after Sam Herbst, Winnipeg labor leader; a surgery pavilion in the Eliezer Kaplan Hospital, built by the Histadrut fraternal organizations in Toronto.

In Petach Tikvah, Histadrut built a large trades school, the Lady Davis Trades School at a cost of $400,000. Much of the credit for this excellent project is due to Bernard M. Bloomfield, national chairman of the Canadian Histadrut, and his brother Louis M. Bloomfield, Q. C., chairman of the Montreal Histadrut campaign.

In Haifa the Toronto Histadrut built the Dr. S. B. Hurwich Clinic and the T.B. and Cancer Research Institute built by the Histadrut fraternal organizations of Toronto.

In **Pardess Hannah** the Maurice Pollack Clinic was built by the Quebec Histadrut drive.

In **Safed** the S. Frug No. 4 Women's Club of Toronto financed a room in the Borochov Sanitarium.

The **Herzl Zion Club** of Toronto is financing a Sports Center in Beersheba.

The Farband Women's Branch No. 36 built a Clinic in Har Akivah.

In **Holon,** a suburb of Tel Aviv, the Basis Ami Women's Club of Hamilton has built a modern Clinic.

In **Hadera,** a Trades School was financed by the Amalgamated Clothing Workers Union of Toronto, managed by Sol Spivak.

There are many other vital projects in Israel which were financed and supported by the Histadrut Campaign of Canada, as well as individual groups and societies. The Histadrut has also brought five ambulances for use by the Kupat Holim in Israel, donated by groups in Montreal, Winnipeg, Toronto and Windsor. Four Sefer Torahs were sent to the religious department of the Histadrut in Israel, three from Montreal and one from Toronto.

Histadrut has encouraged many prominent Canadian labor and political leaders to visit Israel in recent years. Among them are Premier Tommy Douglas of Saskatchewan; Stanley Knowles, Alistair Stewart, Kalmen Kaplansky, Max Swerdlow, Donald MacDonald, and Claude Jodoin, president of the Canadian Labor Congress. All returned to Canada with glowing reports of Israel's economic and cultural development and the prominent role Histadrut plays in the upbuilding of the State of Israel.

Canadian labor leaders and the Labor Zionist Movement have played a significant role in the growth of Histadrut, both in Canada and Israel. Their continued support augurs well for the future of the Israeli people and government.

ARAB UNIONS

(Continued from page one)

The picketing, by the Seafarer's International Union and the International Longshoremen's Association, is in protest against the United Arab Republic's blacklisting of United States ships that have called at Israeli ports.

The S.I.U. picket line, honored by members of the I.L.A. has prevented the unloading of the Cleopatra's cargo.

The seafarers union said that it was receiving growing support for its "position on freedom of the seas". The union contends that Cairo's blacklist is an infringment of that freedom.

A union spokesman remarked that the S.I.U. would not be "swayed or intimated" by retailatory measures. He said the boycott threatened by Arab labor unions would merely be "the same problem and would enlarge the area in which they have been discriminating against United States vessels."

Picketing of the Cleopatra at Pier 16, East River, continued. According to informed sources the Khedivial Mail Line has lost more than $100,000 through immobilization of the ship.

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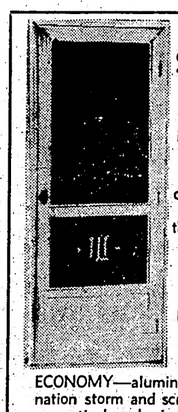

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